

THE  
CHINESE RECORDER  
AND  
*Missionary Journal.*

VOL. XXVII.

OCTOBER, 1896.

No. 10.

*Woman's God-appointed Sphere as set forth in Scripture.*

BY REV. H. M. WOODS, D.D.

"In God's great field of labor  
All work is not the same."

Hush ! oh, hush ! for the Father portioneth as He will  
To all His beloved children, and shall they not be still ?  
Is not His will the wisest, is not His will the best ?  
And in perfect acquiescence is there not perfect rest ?

FRANCES RIDLEY HAVERGAL.

**A**LL Christians will cordially agree that in deciding this question there should be but one criterion, viz., What is God's will concerning us as revealed in His Holy Word. Neither prejudice, fear nor favor should enter into consideration. We should not be swerved by the desire to deal liberally with those whom we highly esteem ; and we should not shrink from holding ground, because it may be unpopular, or our motive may be misunderstood. Nor should one yield to "the spirit of the age," the pressure of a ceaseless agitation which asserts itself in the social and political world, and which, unperceived, may intrude more than one imagines into the field of religious thought. Striving honestly to shut out all disturbing influences, the only inquiry should be, What does the Bible teach ? "What wouldst Thou have me to do?"

The natural question which first suggests itself to every one in dealing with any matter that affects the administration of God's Church is, Has Christ, either Himself or through His apostles, left any express deliverance to guide the Church on this point ? If such a command can be found it ought to be taken as the basis of inquiry rather than isolated cases scattered throughout Scripture, *first*, because a direct, categorical statement is universally conceded to be far more valuable evidence than mere inferences ; *second*, because the epistles in which such a command may be found were inspired by the Divine Head for the express purpose of laying

down principles of perpetual obligation for the administration of the Church. Taking, then, Christ's command as the permanent rule of the Church it would follow that whatever cases in Scripture do not seem to accord with it are to be considered exceptional and extraordinary. We are by no means warranted to take up the isolated cases first, deduce therefrom a principle by our own inferences and then force the plain command of Christ to agree with the standard which we ourselves have set up.

Following out this principle let us examine carefully the Divine commands defining woman's sphere, remembering the apostle's solemn reminder, "The things that I write unto you are the commandments of the Lord" (I. Cor. xiv. 37).

The first passage is the Spirit's injunction to the Corinthian Church regarding the conduct of public worship and the government of the Church.

"Let the women keep silence in the Churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is shameful for a woman to speak in the Church" (I. Cor. xiv. 34-35).

The second passage is the Lord's injunction to the Church in the pastoral epistle to Timothy (I. Tim. ii. 8, 11-15).

"I desire therefore that the men (*τοὺς ἄνδρας*) pray everywhere, lifting up holy hands without wrath and disputing."

"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression; but she shall be saved in child-bearing if they continue in faith and love and sanctification with sobriety."

These passages state *negatively* what woman's work in the Church is *not* to be. In Titus ii. 3-5 the Spirit indicates *positively* what woman's position and work should be.

"But speak thou the things which befit the sound doctrine . . . that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may teach the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the Word of God be not blasphemed."

Compare I. Tim. v. 4-14, where the burden of the divine injunction is the importance of domestic duties,—in *private* sphere, by word and holy life spreading the Gospel.

Again, compare I. Cor. xi. 3, 8, 9, where rules are given for divine worship:

... "The head of the woman is the man . . . For the man is not of the woman, but the woman of the man. Neither was man created for the woman, but the woman for the man."

Chapter xii. follows this up with a statement of the different spheres and duties of Christians.

"For the body is not one member but many. If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? But now God hath set the members every one of them in the body as it hath pleased Him."

These two passages form in part the apostle's preface to the prohibition given in Ch. xiv.

It is difficult to see how language could be chosen to express the divine will more clearly than these passages do. It seems as if the Holy Spirit, foreseeing that this doctrine would be distasteful to many, repeats the injunction, giving it in positive and negative form, that there might be no doubt as to His meaning. "Keep silence in the Churches"—"it is not permitted unto them to speak." "Let them be under subjection." "It is shameful (αἰσχρόν, a strong word) for a woman to speak in the Church." "Learn in quietness with all subjection"—"suffer (them) not to teach"—not to "have dominion over the man"—"be in quietness"—"guide the house"—"teach the young women"—be "workers at home." With such repeated plain commands is it not reasonable to believe that the Lord meant to be taken at His word?

As to the meaning of the word "speak" in the above prohibition, the context shows that it has no reference to the *talkativeness* of the women as some have supposed; it clearly means public teaching or preaching, because it is the same word (λαλεῖν) used all through the chapter of the men's preaching, or prophesying (see I. Cor. xiv. 2, 3, 4, 5, etc., etc.); and the parallel prohibition in I. Tim. ii. uses the regular word for teaching (διδάσκειν), "I suffer not woman to teach." These prohibitions seem clearly to indicate that female Christians are not to take a leading part in the public worship of the Church, nor in mixed assemblies of men and women. Public prayer and exhortation seem alike precluded, as well as bearing rule in God's house. This is embraced not only in the general injunctions given above, but specially also in I. Tim. ii. 8, "I will therefore that the *men* (τοὺς ἄνδρας) pray everywhere." The contrast seems to be between men and women, as it is all through the context. The generic word (ἄνθρωπος), which might include women, is not used, but ἄνθρωπος, which means male in contrast to female. Bishop Ellicott understands this to be a definite prohibition. "Men, said St. Paul, in every place where a congregation was gathered, were to be the offerers of public prayer."\*

There is nothing, however, to indicate, as some allege, that female Christians are hereby precluded from taking part in the singing or in the repeating of prayers by the congregation, or in saying "Amen" after prayer. To do this is not assuming a leading or conspicuous part in the services such as would be condemned by

\* NOTE.—The apostle all through this passage uses these terms with discrimination. Speaking of prayer being offered for all men, *i.e.*, mankind, he uses the general term ἄνθρωπος. "Who will have *all men* to be saved," ἄνθρωπους, "One mediator between God and *men*, ἁνθρώπων, the man Christ Jesus," referring not to his sex, but to his taking *human nature*, ἄνθρωπος. See I. Tim. ii. 1, 4, 5. But when the apostle comes to draw a contrast between the sexes he changes his terms at once; verse 8, τοὺς ἄνδρας, the *men*; verse 9, τὰς γυναῖκας, the *women*, and so on.

the above injunctions. These commands allow Christian women a very wide sphere for spreading the Gospel. The fullest liberty is accorded them in conducting services and expounding the Word among their own sex, in teaching their children and neighbors, in doing Sabbath school work, spreading the Gospel by visitation and by private interviews with friends, in caring for the sick, both in body and in soul, and in performing those numberless honorable ministrations which Christian women of every age have so efficiently performed to the glory of God and the salvation of mankind.

In order that no one might suppose that these were merely local or temporary prohibitions, based on the peculiar conditions of women in the time of the apostle, the Divine Spirit states plainly the ground of the prohibition; in one place briefly, *as also saith the law*; in the other fully, showing that its origin dates from creation, that it was emphasized by the fall and that it would therefore continue as long as the distinction of sex and the effects of the fall would last. "For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression" (Compare Gen. iii. 16).

The attempted explanation that only the domestic relation of the sexes is here referred to is utterly futile. It is distinctly stated that the prohibition is given with reference to *woman's position "in the Church"* (I. Cor. xiv. 35). The passage in Timothy shows the same thing, for the chapter is giving rules for public worship. That the relation of husband and wife is not referred to, but that of man and woman, is equally clear. The overwhelming majority of authorities take this view. Adam and Eve, as in other passages, represent all their descendants, male and female, without regard to marriage.

For a better understanding of the prohibition in connection with the words, *as also saith the law*, one need only recall the relative position of the sexes under the old Dispensation. There the rule was that males, and males only, were specially set apart for the public service of God, and it cannot be denied that the expounding of the law, the offering of sacrifices and the administration of the tabernacle and temple were wholly entrusted to them. "Sanctify unto me all the first born among the children of Israel, both of man and beast, . . . the males shall be the Lord's" (Ex. xiii. 2-12). Accordingly the *sons* of Aaron were priests; the *males* of the house of Levi were Levites. When we come to the new Dispensation, regarding salvation and the rights of private membership it is true "there is neither male nor female." But with regard to the public ministrations of God's house the Spirit plainly re-affirms the old provision concerning the sphere of the sexes, that female Christ-



ians should not publicly exercise their gifts. "It is not permitted unto them to speak (publicly teach or preach) *as also saith the law.*"

The meaning of the passage in Titus ii. is no less clear. All the duties and virtues enumerated are private and domestic. The elder women were to be "teachers of good things," but teach whom? Their own sex, the young women. What? Domestic duties. To glorify God in private by word and holy life (Titus ii. 4, 5). If the Spirit had intended to allow Christians to set aside the plain prohibitions of I. Cor. xiv. and I. Tim. ii. it is incredible that He should not have given some intimation of it in this passage. But there is not one word authorizing such a course.

That this is the correct view of woman's sphere and the one which has always been held by devout students of God's Word one might cite any number of standard commentators to prove.

Good old Matthew Henry says of I. Cor. xiv. 34:—

"Here he (the apostle) seems to forbid all public performances of theirs (women.) They are not permitted to speak in the Church, neither in praying nor prophesying."

Scott says:—

"The apostle laid it down as a general rule that woman must not be allowed to speak in the public congregations or to assume the office of public teacher. . . . The original creation of man, and then the woman, and the entrance of sin by the latter, concur in showing the reasonableness of that subjection, humility and teachableness prescribed in Scripture to the woman."

Dr. Charles Hodge remarks on I. Cor. xiv. 34, 35:—

"It is not permitted unto them to speak. The speaking intended is public speaking, and especially in the Church. In the Old Testament it had been predicted that "your sons and your daughters shall prophesy," a prediction which the apostle Peter quotes as verified on the day of Pentecost, Acts ii. 17; and in Acts xxi. 9 mention is made of four daughters of Philip who prophesied. The apostle seems himself to take it for granted in Ch. xi. 5 that women might receive and exercise the gift of prophecy. It is therefore only the *public* exercise that is prohibited. The *rational* ground for this prohibition is that it is contrary to the relation of subordination in which woman stands to the man that she appear as a public teacher. The *Scriptural* ground is expressed in the words *as also saith the law*, i.e., the will of God as made known in the Old Testament. There, as well as in the New Testament, the doctrine that women should be in subjection is clearly revealed."

Another commentator testifies:—

"In order that woman may hold her just position in society and in the Church, the Gospel would have her guard with sacred jealousy the proprieties of her sex; and by the quietness and modesty of her manners, the discreetness of her behavior in public assemblies, and the abundance of her good works, wield a redeeming influence over men and affairs. That these counsels were not intended merely for a local and temporary condition of society is plain from the fact that they are based upon the order of creation and the unchanging qualities of sex." (J. P. Thompson.)

Dr. Schaff says on I. Tim. ii. of women leading in public worship:—

"Every public act of this kind implies for the time being a superiority of the speaker over the hearers, and is also contrary to true feminine delicacy. Christianity has indeed vastly improved the condition of woman. It has brought the highest blessings of heaven within her reach. But it has not in so doing abolished the divine order of nature which restricts her to the sphere of private life. Here in the quiet circle of the family woman has the freest scope for the display of the fairest virtues."

Ellicott, expounding the same passage, pays the following just and beautiful tribute to woman's character and work:—

"The whole purpose of these weighty admonitions of the great founder of the gentle Churches relegates Christian women to their own legitimate sphere of action and influence—the quiet of their own homes. St. Paul caught well the spirit of His Master here. He raised once and forever the women of Christ out of the position of degradation and intellectual inferiority they had occupied in the various pagan systems of the East and West, and taught with all the weight of an apostle that woman was a fellow-heir with man of the glories of the kingdom where sex would exist no longer. But while teaching this great and elevating truth St. Paul shows what is the only proper sphere in which woman should work, and in which she should exercise her influence and power; while man's work and duties lay in the busy world without, woman's work was confined to the quiet stillness of home. The apostle then proceeds to ground these injunctions respecting the duties in public and private of the two sexes upon the original order of creation and upon the circumstances which attended the fall. "For Adam was first formed, then Eve." The argument here based on priority of creation is much assisted by the additional statement of I. Cor. xi. 9, "Neither was man created for the woman, but the woman for the man." This teaching of St. Paul's respecting the public position of woman as regards man, in which he shows she is to hold a subordinate place, is based upon no arbitrary, human speculation, but upon God's original order of creation,—that divine order which first created man, and after man's creation formed woman as his helpmeet." Continuing on verses 13-15, "Adam was not deceived, but the woman being deceived was in the transgression" the apostle now refers to the general basis of his direction respecting the exclusion of women from all public praying and teaching contained in verses 9-12. "The catastrophe of Eden is the beacon for all generations where the sexes repeat the folly of Eve and Adam and exchange their distinctive position and functions." Though their life duties must be different from those of men, yet for them, too, as for men, there was one glorious goal; but for them—the women of Christ—the only road to the goal was the faithful, true carrying out of the quiet home duties he had just sketched out for them. In other words, women would win the great salvation; but if they would win it they must fulfil their destiny; they must acquiesce in all the conditions of a woman's life, in the forefront of which St. Paul places the all-important functions and duties of a mother. The last word "modesty" (or sobriety), which includes the idea of a fight with and a victory over self, brings back the thoughts to the beautiful Pauline conception of a true woman who wins her sweet and weighty power in the world by self-effacement."

Such are some of the testimonies of students of God's Word, whose scholarship, piety and freedom from prejudice none can deny. With one voice they testify that the view above given is the true meaning of the Holy Spirit's message to the Church. Is it just to set aside such an array of evidence,—the testimony of men of prayer who have given their lives to the study of God's Word, who have humbly sought to be guided by the Spirit, and whose lives show all the fruits of the Spirit, by simply saying that they are prejudiced?

Let us now consider briefly, as space permits, the various instances in Scripture which some suppose to be at variance with the divine prohibition. First, it is important to note that the cases in the Bible of women performing public functions are extremely rare. In sacred history, covering a period of over 4000 years, there are but *five* cases of prophetesses recorded, three in the Old Testament and two in the New. These are Miriam, Deborah, Huidah, Anna and Philip's daughters. Some would include Hannah. Surely such a small number, extending over so long a period, affords slender ground for establishing a precedent.

The first is that of Miriam, but those who would argue from her case that women should have an equal right with men to preach and rule in God's house have made an unfortunate selection. Miriam's position in the congregation was undoubtedly subordinate. See Kurtz, Old Testament History. Moreover, in Numbers xii. we read that Miriam, dissatisfied with her position, rebelled against the authority of Moses and attempted to assert her equal position and power. The occasion of the outbreak was Moses' marrying an Ethiopian woman; the cause was discontent with Moses' leadership and her own inferior position. "Hath the Lord indeed only spoken by Moses? Hath he not also spoken by us?" For this she was punished by the Lord, being smitten with leprosy (Numbers xii. 1, 2, 9, 10).

The case of Hannah as a precedent for female Christians leading in public prayer is no less unfortunate. There is nothing whatever to show that she prayed publicly before the congregation. The strong probability is that it was *not* before the congregation. The only reference to the *manner* of her praying is contained in I. Sam. i. 13; this accords exactly with the Spirit's injunction of "keeping silence in the Churches." "Now Hannah, she spake in her heart; only *her lips moved, but her voice was not heard.*"

With regard to Deborah her case is clearly exceptional; it is the only one of the kind recorded. Of Huldah, Matthew Henry says: "The Jews say that she prophesied among the women, the court ladies, being herself one of them," living in the *Mishneh*, an annex to the royal palace. This would accord with the Jewish laws and the apostolic injunction.

As to Philip's daughters and other cases, there is nothing to show that they prophesied in public. The presumption is that these devout women exercised their gifts in accordance with the law. On Acts xxi. 9 Dr. Alexander remarks: "With respect to Philip's family an interesting fact is stated, viz., that four unmarried daughters were inspired, literally *prophesying*, not as public teachers, which would be wholly inconsistent with Paul's principle, as laid down both before and after these occurrences (I. Cor. xiv. 34, I. Tim. ii. 22), but in private, perhaps actually prophesying in the strict sense at the time of Paul's arrival, *i.e.*, predicting what was to befall him."

As to the texts which speak of women "laboring in the Gospel," is it not begging the question to say that this "laboring" was public preaching? Is there anything to justify the assumption that one cannot labor, and labor most efficiently for the spread of the Gospel, in a *private* sphere? In Churches where the public ministrations of women are unknown, do not noble women continually spread the truth by private teaching and labors of love, and does not every

pastor, rejoicing in their obedience to God's Word, give them the highest honor as "fellow-workers in the Gospel?" The case of the woman of Samaria shows how efficiently a woman may work for the salvation of her friends by a private word of testimony, a simple invitation given, by wise personal dealing with souls, utilizing the ordinary intercourse of daily life to lead them to Christ. Womanly tact, delicacy and sympathy enable her to do such work with a power that men can never hope to possess (John iv. 28, 29, 39).

It is hardly necessary to point out the futility of quoting Roman's xvi. 7, as it is not certainly known whether the person mentioned is a man or a woman! The Revisers incline to the belief that a man is meant, as *Junias* is the preferred reading.

The only other case which might be mentioned, and which according to the best evidence is not an exception to the rule, is that of the order of *deaconess* in apostolic times. It is probable that in the early Church women of advanced years were set apart to this office, which included religious teaching as well as works of charity. But it is equally true that their duties were private ones and for their own sex. Dr. Shedd says: "Owing to the rigid separation of the sexes, females in the early Church performed the duties of the diaconate in caring for the sick, poor and strangers of the female portion of the Church. The labor included religious teaching as well as mere diaconal work. The teaching function of women was confined to the instruction of young women" (Titus ii. 3, 4). Dr. Schaff's testimony is to the same effect.

Such then is the rule laid down by Christ to govern His Church in all ages regarding woman's position and duties. In ancient times there were rare exceptions. That there may be exceptions now no one would presume to deny, for, as the Westminster Confession reverently says, the all-wise Spirit may work "when and where and by whom He wills." The important point for all true Christians to note is, that a *permanent rule has been clearly laid down by the Divine Head for their guidance*, and they are not justified in lightly departing from it. When an alleged exception arises there should be the most undoubted evidence furnished to show that it is a real exception. It is not sufficient for one merely to say, "I am led," "I feel called." A mere pious impulse, or some aptitude for public speaking, will not justify a Christian in disregarding the plain command of Christ any more than the pious intention of Uzzah justified him in putting his hand to the ark. But the trouble is not with rare, extraordinary cases. The difficulty is, there are some Christians who would turn the whole scheme round, making the exception the rule and rendering the Divine commands practically a dead letter. One cannot but view such a

movement with the greatest regret as calculated to lead Christians to treat God's Word lightly, and thus bring great damage upon the Church.

A curious confirmation of the truth of the interpretation here given is found in the admissions of its opponents, especially in the so-called "Women's Bible" movement. So convinced are the advocates of the movement that the conservative view of woman's position is the true Bible view, and that as long as the Bible is accepted their opinion cannot gain ground, that they boldly propose to make a new Bible, by either expunging or changing all passages which teach the subordination of the female sex. Not a few, including professed Christians, realizing that it is impossible to deny that St. Paul meant to teach plainly that women were not to preach or hold rule in the Church, try to cut the Gordian knot by denying that he spoke by divine inspiration, although the apostle distinctly declares that this prohibition is "the commandment of the Lord." Knowing the sincerity and devotion of Christian women generally one is not surprised to hear that this movement is meeting with strong disapproval; and one rejoices to believe that the great majority of our sisters do not desire the change contemplated, being convinced that such is not the divine plan, and that they will best glorify God in a private sphere. The fact remains, however, as a significant testimony from the opposite side, that the interpretation here presented regarding woman's position is actually the Bible doctrine. It is also a solemn warning of the danger of drifting, when one begins to explain away the teachings of God's Word.

We heartily rejoice in the great work Christian women have accomplished, and are now accomplishing for the spread of the Gospel. We praise God that "the women that publish the tidings are a great host." God grant that their number may yet more increase. But may He guide them to see that they will best publish the tidings and glorify Him by occupying the sphere which divine wisdom has assigned. It is because we have their honor and their highest usefulness at heart that we desire to see them walking in "the old paths, where is the good way."

---

The Rev. Thomas Craven, writing in the *Christian Advocate* on Methodist education in India, says: "In an article upon the work of the Young Men's Christian Association of India the General Secretary puts the number of young men attending colleges at fourteen thousand; of these, he says, 'eight hundred are Christians.' When we therefore consider that the population of India is as two hundred and eighty non-Christian to one Christian, this proportion of eighteen non-Christian students to one Christian student we contend is not a gloomy forecast of the influence Christianity is going to exert in the future."

## *The Student Volunteer Movement.*

Foochow, China, Aug. 17th, 1896.

*To the Editor of*

"THE CHINESE RECORDER,"  
Shanghai.

DEAR SIR : Friday, August 14, thirty or forty missionaries from different parts of Fuhkien province, who are spending a part of the summer at Mount Kuliang, near Foochow, met in conference to consider the Student Volunteer Movement for Foreign Missions. In view of the Conferences which are being held in different parts of China, at which Mr. John R. Mott, the American representative of this Movement, will be present, the Kuliang Conference requested me to send to you a brief history of the Movement.

I am, etc.,

W. L. BEARD.

**I**N the summer of 1886, 251 students from 87 colleges met at Mount Hermon to study the Bible with Mr. Moody. The Conference began July 6 and closed August 1. During the first week nothing occurred to distinguish this Conference from those which had preceded it in past years. But three men—Robert P. Wilder, of Princeton, New Jersey ; E. G. Tewksbury, of Harvard, and Cyrus A. Clark, of Oberlin, Ohio—had come to Mount Hermon this year under the conviction that something must be done to interest their fellow-students in the work of foreign missions : the last command of Christ and the need in the dark places of the earth should be so impressed on the minds and hearts of the students in the colleges that they would be willing to offer themselves for service.

July 16 a general call was issued for a meeting of those specially interested in the foreign work. Twenty-one men responded. Dr. A. T. Pierson accepted an invitation to address the students on the subject and made the burden of his address, "All should go, and go to all." July 23 the representatives of ten nations were each given three minutes in which to lay before the students the claims of his countrymen upon the Christian nations. Following this meeting was a night of prayer. July 27 the number of volunteers for the foreign service was 50. From twilight till midnight, July 30th, was spent in prayer. Ninety-nine had volunteered. At the farewell meeting of the Conference one more came forward, making an even 100.

Before breaking up, Robert P. Wilder and John Forman had been chosen to represent the new Movement among the colleges. A layman, whose heart had been touched during the meetings, agreed to meet the travelling expenses of these two young men.



During the year 176 institutions were visited, and the number of volunteers increased from 100 to 2200.

During the second year the Movement was without a representative among the colleges, but through the efforts of individuals and college bands the numbers swelled to 3000.

At the Students' Conference at Mount Hermon in 1888 the following dangerous tendencies in the Movement were noted: (1) loss of unity, (2) in some institutions loss of interest, (3) in some institutions conflict with existing organizations. To Mr. C. K. Ober is due much of the credit for successfully grappling with the dangers and placing the Movement on a safe and sure foundation.

The organization of the Movement now began. It was decided to confine the membership to students and to call the Movement "The Student Volunteer Movement for Foreign Missions." Most of those connected with it were found to belong to one of the following four organizations: Young Men's Christian Association, Young Women's Christian Association, American Inter-Seminary Missionary Alliance, Canadian Inter-Seminary Missionary Alliance. It was therefore decided to appoint a permanent Executive Committee of one from each of these organizations. This Committee to work in accord with the spirit and constitution of the organization they represent and to develop the Movement as an organic part of them. Therefore the Movement has no separate organization. The Y. M. C. A.'s representative was John R. Mott, who has held the position since his appointment, and who is at present in China, with the purpose of meeting the student volunteers who are already at work in the empire and all other missionaries in the several Conferences arranged to be held at Peking, Shanghai, Foochow and other centres. The Y. W. C. A. appointed Miss Nellie Dunn. The Alliances together chose Robert P. Wilder. The last two of these have been changed.

The Movement has three Secretaries: (1.) A *Travelling* Secretary, who visits the institutions in the United States and Canada with the purpose of deepening the interest in those institutions which have volunteer bands, and also of extending the Movement to other institutions. It is the aim that this Secretary, after one year of work among the colleges, should sail for the foreign field. (2.) A *Corresponding* Secretary, who keeps a record of members in connection with his other duties. (3.) An *Editorial* Secretary, who edits the *Student Volunteer*, the organ of the Movement, started in 1892. An Advisory Committee, consisting of such persons as A. J. Gordon, D.D., Bishop M. S. Baldwin, Miss Abbie C. Child, President Merrill E. Gates, and A. T. Pierson, D.D., lend counsel and aid to the Executive Committee and Secretaries. Each state and province

has its own Corresponding Secretary, and each institution its own Volunteer Band.

In 1891 the first international convention was held at Cleveland, Ohio, Feb. 26 to Mar. 1. 600 volunteers from 159 institutions, Secretaries of thirty-three missionary societies and thirty returned missionaries were present. After this there was no doubt of the full indorsement of the Movement by the Churches and missionary societies of the United States and Canada.

In 1892-3 a thorough examination was made into the methods of the Movement and into its condition. Each volunteer, whose address could be found, was corresponded with, and the list of members thoroughly revised. The revised list showed 3200 names, 686 of whom had already sailed and were at work on the foreign field.

The first pledge read, "I am willing and desirous, God permitted, to become a foreign missionary." July 14, 1892, this was changed to the declaration, "It is my purpose, if God permit, to become a foreign missionary."

The year 1894 was marked by the Detroit Convention, Feb. 28 to Mar. 4. Over 1300 delegates from the United States and Canada were present; the universities of Great Britain were represented by Donald Frazer, of Glasgow. Nearly all the missionary societies of the United States and Canada were represented, and there was a large body of returned missionaries—about twenty-five from China—present.

The Movement aims to increase missionary interest by deepening spiritual life among students in colleges, universities and theological seminaries, with the direct object in view of bringing each student face to face with the question, "Shall I go to the foreign field?" Its watch cry is, "The Evangelization of the World in this Generation."

The Movement in Great Britain was organized through the influence of Robert P. Wilder, who visited Glasgow, Edinburgh, London and Cambridge on his way to India in 1892. 500 men joined the first year. The first convention was held in Liverpool in January of this year. Twenty-four nations were represented. The volunteers numbered then 1038. 212 had sailed, and sixty-six were under appointment.

Communications to the Movement in America may be addressed: Student Volunteer Movement, 80 Institute Place, Chicago, Ill.; to the Movement in Great Britain, 93 Aldergate St., E. C., London.

We hope that this brief outline will help to prepare many missionaries in China to whom the Movement is new for the fuller explanation of the history, aims and achievements which Mr. Mott will give during the Conferences this fall.

*Memorandum of Fuhkien Missionaries.*

Kuliang, Aug. 27th, 1896.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have been requested by the Committee named in the accompanying paper to transmit to you for publication in the CHINESE RECORDER the enclosed memorandum.

We trust that it will be clearly understood by all that the acts of this committee are only advisory, and are in nowise authoritative beyond the body of missionaries assembled in convention at this place.

However, may we not express the hope that all missionary bodies laboring in this province, and elsewhere as well, will give these acts their hearty sympathy and support.

On behalf of the committee,

Yours sincerely,

P. W. PITCHER.

*Memorandum of Fuhkien Missionaries to their respective Boards and Pastoral Letter to the Native Christians of the Province, drawn up at the request of the Ku-liang Convention, August, 1896.*

WE, the undersigned committee, members of the different missionary organizations laboring in the Fuhkien province, beg to present to the Committees and Boards of our societies in England and America the following considerations with regard to the present prospects and condition of missionary labor and status in the province of Fuhkien:—

1. The atrocious crime of August 1st, 1895, which turned the eyes of the whole world upon this part of China, has been followed by the undermentioned results.

(i.) The fact that neither the missionary societies of either America and England, whose interests were involved, nor the relatives of those who lost their lives at Hwa-sang, have asked for the slightest compensation, has afforded to the world a conspicuous example of the disinterested motives of the missionary societies and their agents.

(ii.) The abundant wealth of prayer which has ascended from all Churches in all parts of the world since the massacre of August 1st, 1895, has been manifestly followed by a widespread and general movement towards Christianity amongst all classes of the population and in all parts of the province, but especially in the neighborhood of Foochow and the northern part of the province.

(iii.) The knowledge of this movement, and the fact that in many places hundreds have joined the local Churches, has caused a feeling of uneasiness in the minds of the Chinese authorities. And parallel with the above movement there is noticeable on the part of the local authorities an organized effort to repress and to intimidate the people from joining the Christian Churches and discriminating against them in every possible circumstance and on every possible occasion.

2. "In a Christian land when a man turns to Christ it is because he is conscious of sin, and longs for forgiveness and emancipation. In a heathen land the reasons for turning to Christ may well be more imperfect and more mixed." It may be that it is "not hunger for spiritual things which gives this movement its growing impulse, but certainly God's Spirit is at work in those who are invoking Christian help. The desire for freedom, for alleviation in the social scale, for many good things in the world like these, may possibly form the mainspring of the movement."

"To help on such a movement and to make it subserve the highest spiritual interests is indeed the grandest work in which it is open for men and women to engage." We therefore plead for the absolute legitimacy of this stage of the Chinese nation's cry to God.

Patience with the crudeness of such a movement, generous support, hopeful prayer and steadfast labor will lift the hearts drawn to Christ up to a higher faith in Him as the Redeemer from sin under these circumstances.

We have drawn up the accompanying pastoral letter to our Chinese fellow-Christians in the Fuhkien province, which shows what we consider should be their attitude under the present form of the Chinese government.

*Pastoral Letter to the Christians in the Fuhkien Province.*

Greeting: As by the divine favor the truths of Christianity have been proclaimed far and wide in this province, and many have embraced them and hope for salvation; and as in many places troubles arise from the superstitious beliefs and practices of the heathen, leading them to treat you unjustly in temporal affairs and even persecute you for your religion; and as you naturally look to your foreign teachers for aid in your distresses, often expecting help which we are unable to give, and hence you are led to distrust our goodwill toward you, therefore we, a body of over eighty missionaries assembled at Ku-liang, near Foochow, have considered the matter and have decided to issue this Pastoral Letter, setting forth what in our opinion are your rights as Christians in Fuhkien and how you should endeavour to secure them.

We would therefore present to you the following points :—

1. All should understand that embracing Christianity implies a purpose to seek and practice personal holiness, to honor and serve God, to be filial to parents, to be loyal subjects and to love others as ourselves.

2. It is the duty of every one to be a true Christian, and it is possible to be such under whatever human laws or in whatever circumstances he or she may be placed.

3. Persons who have violated the civil laws by committing murder or theft, by gambling or counterfeiting, or who are guilty of any other crime, should not be received into the Church unless they have given good evidence of repentance and conversion, and should they be received they must still remember that they are amenable to the laws of the land for such crimes and have no right to expect exemption from punishment because they become Christians.

4. We have no right to expect that foreign governments will interfere and compel the Chinese government to alter its ordinary laws or their regular mode of execution.

5. The treaties with Christian nations now give the sanction of the Imperial government to any person, official or citizen, to embrace Christianity and guarantee to him religious liberty, so that he cannot lawfully be compelled to contribute money for idolatrous or immoral purposes. For many years the officials at Foochow, from District Magistrates to Viceroy and Tartar-General, have proclaimed the rights of Christians to be exempt from local taxation for such purposes.

6. Aside from cases involving religious liberty Christians should not as such claim discriminating legislation in their behalf.

7. In cases where religious liberty is at stake every effort should be made by those concerned to settle them amicably, and thus avoid appealing to the courts. Where this cannot be done they should appeal to the officials in the ordinary way, paying the usual fees. In no case should they look to the missionary to take the initiative.

8. Although there seem to be hardships in poor people securing their rights under the present government yet Chinese Christians should remember that in the providence of God they are Chinese, that the regular governmental taxes are light comparatively, and that in the present untrustworthiness of the people the system of *yamên* fees for services rendered is unavoidable. As the people become Christianized then gradually Christian laws and methods will become possible and can prevail.

9. At present foreign missionaries and Consuls in appealing to the officials can exert only a moral influence on behalf of the native Christians to assist them in their troubles and reforms, and it must lead naturally to hatred of Christianity and of the Christians them-

selves on the part of the officials for the foreigners to be too forward in undertaking the lead in prosecuting cases for the Christians.

10. As a general rule missionaries should appeal to the officials in behalf of Christians through their Consuls only in cases of severe persecution. The collecting of old debts, claims for fields and other property formerly taken from them by extortion and all similar civil cases should be left for the natives to manage themselves, and in all such cases they should be instructed to seek only for what is just and right. The Chinese method of magnifying one's own wrongs and of taking advantage of other people's ignorance should not be indulged in or allowed among Christians. We should remember the apostle's declaration that it is better to suffer injury than to do it to another.

11. With respect to property shared year by year in rotation we recommend that the Christians in the several prefectures, or in the entire province, unite and present the case to their officials, showing the injustice that must result in case the Christians on account of moral inability to perform ancestral worship should be deprived of their share in their patrimony. To aid in the matter it could be suggested that the money for the sacrifices and feasts should be divided among those entitled to it, and the balance belong to the party who has the control of the property for the year. Or the proposition might be made that the expenses for the repair of graves should be provided annually and the rest go to the manager for the year, or that the property be equitably divided among the heirs. The last course would naturally be the rule if all the heirs became Christians. In such application to the officials it should of course be shown that Christians are not wanting in filial piety, though they refuse to sacrifice to their ancestors.

12. With respect to reforms in marriage and social customs, such as the protection of widows from the power of their late husband's relatives; the daughter's right to share in her father's property; the matter of infant betrothals; the selling of daughters to be slave girls, and other questions which may arise, the same general method may be followed as suggested in No. 11. According to the present genius of the Chinese government this is the only way open for Christians to secure any reform in their civil rights that may be desired.

Now we publish these points for your information, and recommend that all the foreign missionaries, as well as the native Christians, conform their practice to the spirit of these statements, hoping thus to secure more harmony in practice among missionaries towards the native Christians, better feeling on the part of the Chinese officials towards both the missionaries and the Chinese Christians and more uniform good feeling on the part of the native Churches towards the foreign helpers of their faith. We trust therefore that the object



of this letter may be correctly understood by all our Chinese brethren and sisters in the Lord, and that mutual love and warmer zeal in the service of Christ may result.

Hoping that the God of all blessing may bestow on you all His richest favors, multiplying you exceedingly till all the people of the province cast away their idols and turn to the true God; granting to you grace for holy living, making you abound in every good work, helping you to joy in tribulation if need be and fulfilling in you the hope of eternal glory,

We are,

Fraternally yours,

CHARLES HARTWELL, <i>A. B. C. F. M. Mis., Foochow.</i>	P. W. PITCHER, <i>Am. Ref. Ch. Mission, Amoy.</i>
JAS. SADLER, <i>L. M. S., Amoy.</i>	G. M. WALES, <i>Eng. Presb. Mission, Amoy.</i>
N. J. PLUMB, <i>M. E. Mission, Foochow.</i>	GEO. B. SMYTH, <i>M. E. Mission, Foochow,</i>
W. BANISTER, <i>Church Mis. Society, Foochow.</i>	<i>Secretary of Committee.</i>

We also further plead with you :—

1. For your unceasing prayer that we may be given wisdom and understanding in the direction of the native Christians.

2. For your constant sympathy and consideration amongst the many difficulties which beset us in the prosecution of our missionary service in this country.

3. We further plead with you for a vigilance and watchfulness that all our rights as missionaries and as citizens, secured to us under treaty, be safe guarded, and that restrictions which are not justified, either by treaty or by circumstances, be not imposed upon us.

Fraternally yours,

CHARLES HARTWELL, <i>A. B. C. F. M., Foochow.</i>	W. BANISTER, <i>C. M. S., Foochow.</i>
JAS. SADLER, <i>L. M. S., Amoy.</i>	P. W. PITCHER, <i>Am. Ref. Ch. Mission, Amoy.</i>
N. J. PLUMB, <i>M. E. Mission, Foochow.</i>	GEO. B. SMYTH, <i>M. E. Mission,</i>
	<i>Secretary of Committee.</i>

Ku-liang, Foochow, China, Aug. 26th, 1896.

*Outrages on the American Baptist Mission at Kho-khoi  
(near Swatow).*

BY REV. W. ASHMORE, D.D., SWATOW.

III.

**I**N two articles already given we have the following points: (1.) A notorious ruffian named Chau A-ming, for various acts of lawlessness, had a price set upon him by the officials, and runs away to avoid arrest. (2.) While a fugitive from justice, he hears that if he should join the French Catholic Church his own officials will not dare to arrest him. He at once joins the French Catholics. (3.) He comes back to his old haunts cautiously, a little, at first, but gaining in boldness and effrontery with great rapidity as he finds himself safe and unobstructed, notwithstanding the large reward over his head. (4.) He begins to enrol followers among that class of "beggars and ruffians" as the Chinese authorities styled them, who had been his adherents before he ran away. In the course of three or four months, and up to March 1st of the current year, these "adherents" already numbered six or eight hundred at the least, and, as one local magistrate declared, to "more than a thousand." Each applicant for enrollment in A-ming's book had to pay fees varying from one to four dollars. This done they were promised the help afforded by the organization, of which Chau A-ming was the head—assistance in law suits, protection from mandarins, escape from payment of taxes and disagreeable debts. Inasmuch as A-ming now claimed to have some sort of position in the French Church, the impression was current that the whole organization would be under the protection of the French. Therefore a friendly attitude was expected toward the French Church, though membership in the Church was not considered so important as membership in A-ming. Indeed by the great mass the former was not regarded as indispensable at all. (5.) Having got his organization in working order, with Li A-b and Li Sam-hui and Li Chin-feng and some others as lieutenants, Chau A-ming boldly commenced to take law in his own hands and to redeem his pledges to his adherents. Some cases of extortion were insignificant as compared with his bold open assault on the office of a village magistrate to punish and disgrace him for an alleged injustice to one of the "new adherents." (6.) Having taken offence at some of the Baptist Christians he gave them notice that they must submit to him or clear out. His threats, made

in advance, and in the open market place, were put in execution on the night of Friday, March 6. Having first visited the Baptist chapel in the early evening and disturbed a religious meeting he went away and came back at a late hour of the night with an armed band to make an assault on the building, and, as there is reason to believe, to seize and abduct the pastor and the school teacher of the Baptist Christians. In the struggle that ensued in the door-way his followers were beaten back, but the leader himself was struck down and stunned and became a prisoner. (7.) The "adherents" of A-ming immediately hurried off to advise the priests of their loss and to invoke their immediate help to recover him out of the hands of the Baptist Christians, who now held him, and to neutralise any efforts the American missionaries might now be supposed to make to have him dealt with according to law. (8.) The priests did come forward with great promptness and assertiveness, and at once claimed A-ming as a convert of theirs and threw over him all the protecting power of the French Roman Catholic name.

*We are now to notice the effect of this last movement upon different parties according as it was apprehended—rightfully or wrongfully—by the parties themselves.*

I. *On the Adherents of A-ming.*—This speedy intervention of priests, in case of any trouble, was exactly what A-ming had led them to look for. It was what he said then, and what he has been heard to say since, that the priests would stand by him, and that, having "entered the doctrine," the mandarins would not dare molest him. To be sure he had been caught, but his release would be only a matter of time. The priests would get him off in spite of his record. So they reasoned about it as they saw the priests on the move hastening to and fro. They felt satisfied in their own minds that the priests had immense power with French high officials, and that, if it came to a grapple, the native officials would have to go under.

To enter a little into details the effect on them was seen :

(1). In the bold and defiant attitude assumed towards the Baptist Christians,—they breathed out threatening and slaughter against them,—they pushed on their apparatus for fight, they ran up their fighting tower, they set at nought all regard for Baptist property and pillaged their fields day and night. That the French priests did not know of some of these things and would have condemned them if they had known we are quite certain, but A-ming's followers were very numerous and powerful in and of themselves, and did not feel the need of waiting for a clerical deliverance on everything. They showed the exuberance arising from a consciousness of powerful backing, without stopping to know just how far they might presume upon it. They may have no warrant for it, but they were

manifestly of the opinion that they would come out all safe and sound, and in the end would not have to pay for anything.

(2). The effect is seen further in the supercilious and disdainful way in which they answered the summons of their magistrate to appear for examination. Rev. Mr. McKibben, who was there part of the time, in his testimony says: "While at Kho-khoi the magistrate repeatedly sent word by his constables to A-ming's adherents to come and give testimony to whatever charges they had against the Protestants, but they never obeyed the summons, except in the case of two who had wounds to be inspected and one other who came with them. Both the magistrates and his constables told me this." The reason for this refusal can be found in a letter of the magistrate to the priest, showing how he at least viewed it. He says: "I now find that Li A-ò and Li Sam-hui and others are drawing together a great number of lawless men and secreting cannon and foreign guns, etc., etc. Li A-ò and the others say that 'Tan Keng-siu must decide, even though we should be willing,' that is, 'to obey your commands.' [Tan Keng-siu is the native Chinese priest already referred to.] At a later date all the parties were summoned to appear at the Yamên. The Protestant people all went. A-ming's followers sent in a note excusing themselves on the authority of the priests, and did not appear.

(3). Again, the effect was seen in the extraordinary and sudden awakening towards the French Roman Catholic Church. It was not the Roman Catholic Church in general, but the French part of it. Had it been an English or a German Catholic church no such interest would have been evoked. It was the French, and we now find the adherents of A-ming and A-ming himself in all their statements and all their papers giving great prominence to the word "French." In proof of this see examination before the magistrate. It was the "French Church," and the "French teaching," and the "French religion" on all occasions, with a carefulness of specification which showed their estimate of its importance as a protection. It was not Christianity that attracted them, but Roman Catholicism, and not any and every Roman Catholicism, but it must be *French* Roman Catholicism.

As already stated, two things were notoriously true at the time of the outrages by A-ming's gang along from the latter part of February up to the 6th of March when he was captured. One is that, by the admission of the French priests themselves, they had only one recognised Roman Catholic in Ko-khoi apart from A-ming, though they had "adherents" of whom, however, they appear to have had very vague ideas; the other is that, at that very date the followers of A-ming were several hundred, and were rapidly increasing.

Now all at once there was a sudden shifting over of many of the neutrals on to positive Roman Catholic grounds. There was a "revival." There was a reason for it. The possibility had been foreshadowed long before under A-ming's inducements, secular, and possibly spiritual to a small extent. A member of our own mission, an American lady, visiting our station there a short time before had occasion to call a sedan. As they were tarrying at a certain place one of the bearers asked her, "What sort of teaching is this Roman Catholic teaching?" "Is it good or not good?" Why do you ask me that," she replied. "Because," returned the bearer, "there are about a hundred of us who think of entering". It was certain secular advantages they were after. To get them they thought of "entering." Since here was a foreigner, who might be supposed to know, this man was ready to look a little into the moral value of affairs merely as an incidental thing.

Immediately after the capture of A-ming it was announced that French priests were coming to the rescue. This, taken with all the attendant circumstances, was regarded as conclusive proof that all of A-ming's assurances of protection by the French were valid. That tilted the beam. Doubtful ones went over the fence, but not all of them by any means. They would be glad of French protection, but had not made up their minds to accept French religion, even in an attenuated form as A-ming had proposed. However, when the priests did come they found quite a number who had made up their minds. There were conferences, and names were handed in. How much was fully consummated and how much was to be left tentative is not known to outsiders, but it is known that when the priests came back they expressed, as we are told, their surprise and delight that instead of having so few converts as they had supposed there were really so many—"a good many more than the Protestants had." But were there more Christians? We should be glad to think they were, but a tree is known by its fruits. If they had become Christians in truth our people would have had no more reason to fear the pillaging of their fields or to apprehend violence to their own persons. Their apprehensions were not diminished, nor could the magistrates themselves give any assurance that their new-made French converts would behave themselves. And that accorded with public opinion generally as we have abundant testimony. People who pillage rice fields and corn fields are not Christians, whatever else they may be.

(4). Another result of the expectation of support they would get from the priests and the French government was seen when they mobbed a magistrate and ran him out of town. A-ming had told them that if they became French Catholics they need not fear the

magistrates; their own native priests had been exacting and haughty in their presence. Now why should the commoners stand in dread?

After he had been there about a week, lodged in the Baptist chapel, the only place he could get, the village magistrate went out to make a survey of the two parts of the village. He was afraid to go until he could have at least two hundred soldiers within call—afraid of those adherents of A-ming and of those expectant members of the French Catholic Church. At last he got his men. He then started out, taking along a few to act as his body guard, and taking along a Baptist Christian and some others, outsiders, to show him the way. He could not get any of A-ming's followers to serve. They all went into the village where A-ming's people were. Several hundred of the latter at once gathered around the magistrate's chair. They raised the cry, "*Release A-ming! Release A-ming!*" They then tried to get the official to get out of his chair and come into their ancestral hall. He was too old to be caught in that trap, and bade his men hurry along. He did not care to be made a prisoner himself, and be compelled to yield to their demands in order to get out. Seeing that he had taken the alarm and was about to escape them—then the mobbing began. They jostled his chair to upset it; they jostled his soldiers; they laid hands on his secretaries and tore from one of them the long gown on his back; they yelled and screamed, "*Release A-ming! Release A-ming!*"—"pig mandarin!" "dog mandarin!" The soldiers beat back the mob; the secretaries shouted for order, the frightened magistrate hurried up his bearers to get out of the place as fast as possible. So there was jam, and a rush made for the gate. The Baptist guide saved himself by jumping in between the two poles of the sedan while the constables fought the mob right and left. In a moment or two the gate was reached, and the magistrate's company ran as for dear life.

The tumult was heard by Mr. McKibben of our own mission a quarter of a mile away. He thought a fight must have begun. He soon saw the routed cavalcade of the magistrate in wild confusion rushing back. They came up panting and trembling, pointing to their torn garments, filled with rage and humiliation at their defeat, while the hoots and jeers of A-ming's triumphant gang rang out on the air behind them.

II. *The Effect on the Chinese Officials.*—The case as presented to them by the Americans was very simple. Certain ruffians had made an attack on our chapel and people; one of them had been caught. The authorities were asked to look into the whole and render a decision according to the facts. But the moment it was understood that A-ming's gang claimed to be "French" Catholics and expected protection of the priests and of



their spiritual and secular superiors, the magistrates began to parry responsibility.

(1). They paid but little attention to the requests of the American Consul; the plunderers of the fields were allowed to remain at large.

(2). The magistrate evinced his supreme dread of the French. He admitted it openly to Mr. McKibben; and that his decision must not be such as would offend the French, he also indicated clearly from the start. He said to Mr. McKibben that it was true that A-ming was a notoriously bad man, but he had now joined the Catholics, and to treat him as a robber would cause international complication, as the French government would be displeased. Mr. McKibben reasoned with him that in a case like this, if there was a proposal to protect a well-known criminal that surely the French Consul and the French Minister would repudiate it. But, continues Mr. McKibben in his testimony, the magistrate was not to be convinced. He did not conceal his dread of France and felt forced to recognise that A-ming had gained a different footing by getting into the French Church.

(3). This same opinion led them to think that A-ming, ruffian though he was, being now under Church protection, the only way to do would be to get the priests to turn him out, which would be a cancelling of their protection, and then they could deal with him. It was this that led the Taotai to telegraph down frantically that the priests ought to turn A-ming out of the Church so as to give the Chinese an opportunity to act. The district magistrate said also to Mr. McKibben: "I tell you what I will do. I will write to the priest and tell him what kind of a man A-ming is, and get him to put him out of the Church, and then I will deal with him." The magistrate applied this same rule afterwards to a notable associate of A-ming's, saying, "the priest should disown him and hand him over to the magistrate to be dealt with."

(4). From the very start it was apparent, first from the magistrate's conference with Mr. McKibben and afterwards from his conference with Mr. Ashmore and Mr. McKibben, that he had made up his mind to render a neutral decision on the vital question as to where A-ming had been captured. It was not to be a question of evidence or a question of justice, but a question of expediency. They were having trouble enough with the French already. He did not mean to give them any further occasion by deciding against them and for the Americans. He would average things up and make them come out both about even and so escape responsibility. Before he had heard the evidence at all we knew from his own talk just what he intended to do. Afterwards it came out just so.

(5). In order to give effect to his purpose to dodge responsibility he laid a plan to force a compromise. It failed utterly, because of its gross absurdity, inefficiency, and injustice to the Baptist Christians who were expected to admit that it was impossible to find out whether they had captured A-ming while he was making an assault on the Baptist chapel, or whether they had gone and kidnapped him from the Roman Catholic chapel.

(6). The magistrate was betrayed into conceding, by implication, a right on the part of priests, and consequently ministers of religion of any kind, to exercise civil control over their converts, a false and most dangerous position, and one which certainly will incur the disapprobation of his superiors. Writing to a priest, the magistrate says: "Do you, honorable Sir, please send immediately some man of wisdom to disperse them and to await the investigation." This was said about Li A-b, Li Sam-hui, and a large number of lawless men who were secreting cannon and foreign guns for the purpose of armed conflict. It is a humiliating state of things for the Chinese when they have to ask a priest or a missionary or any other foreign teacher to disperse a mob for them, especially when they have two or three hundred soldiers of their own at command. What does it indicate?

(7). The exceeding fear of the Chinese at this powerful organization of A-ming's followers, dangerous enough in itself, and now emboldened by their confident expectation of French backing, was seen in the final taking over of A-ming. For seventeen days the magistrate had hesitated to take delivery of the prisoner. Indeed it seemed at one time that he was seeking for a pretext to get rid of the troublesome burden by letting him go; or that he was hoping that something would happen and so end the question; or that the Baptist Christians and the gang would fight it out and leave him to come in and have to deal only with a vanquished party and play off the two sides, one against the other. But nothing "turned up," and so he had to act. But he was afraid to act in daylight. He concealed his plans. At midnight he suddenly called for a hundred soldiers, who were ordered to make no noise whatever. With equal suddenness a sedan chair in which to carry a prisoner was brought up. Then men were sent over into the Baptist part of the town where A-ming was still under guard by his captors, who were utterly exhausted in looking after him. The wooden fetters were sawed off, the man was chained and gagged and hurried into the sedan, the bearers were then started on a run and the soldiers on a run; not a lantern was allowed. The magistrate was busy hurrying them off in great impatience and solicitude, lest the gang should get a hint of it and swoop down for a rescue as soon as the party was in the open.

About two or three o'clock they were off, hurrying up each other in suppressed voices, and blundering and stumbling along in the darkness. The hundred soldiers attended the prisoner for some six miles of the journey until it began to be daylight and until it was considered that pursuit could not be made. Some twenty-five of them continued on to the district city and the others returned in triumph to their valorous and victorious strategist, the district magistrate.

#### *A Trial and a Decision.*

These were had on May 1st and 2nd. Two French priests were there to help A-ming and support Li A-ò; and Mr. McKibben and Mr. Ashmore were there, hoping to see justice done for our people.

The trial was a farce. Plaintiffs, defendants and issuers were all jumbled up together. From the start it was plain the magistrate did not want any evidence that would interfere with his foregone conclusion already indicated to Mr. McKibben. When our people began to give detailed testimony about the circumstances of the capture he shut them up with the same old objection, "Oh you say one thing and they say another. It is impossible to know."

A-ming's examination was a scene. He and Li A-ò and the others had been conferring, and had decided on their tactics. It was to deny everything. He denied that he had assailed the Baptist chapel; he denied that he had had a reward offered for him; he denied that he had raided the magistrate; and Li A-ò denied that fields had been plundered. Such brazen effrontery enraged the magistrate; he roared like a bull of Bashan. What! Had he not seen it? How dare they deny to his face that they had jostled his chair? The petty village magistrate, forgetting the usage of the courtroom, jumped up and pointing his finger to Li A-ò screamed out, "You! you deny that!" I paid the money into *your* hands. The magistrate would have called for his bamboo, but there stood the priests. Here now were two stories mutually contradictory. Whichever was true the other was a colossal lie, and ought to be exposed without mercy. Right then and there was the magistrate's opportunity. He could easily have found out. The American missionaries begged him to do it, but he was determined not to. His whole examination was so conducted as not to let one side get ahead of the other. It was to be six of one and half a dozen of the other. While he was full of rage at A-ming and Li A-ò, yet he had to smother it all, for there stood the priests, and he was afraid of the French power, which he had said was behind them.

His perplexity was pitiable. Nothing could get him to face the vital questions. "*When and where was A-ming captured?*" and "*What was Li Chin-feng doing when he was shot?*" Again and

again did his pitiful evasion show itself; he wriggled sadly; the same old refrain. How could he tell; it was at midnight; he was not there, alas, to see for himself; one party said one thing and the other party another; if they would only say the same thing it could be easy, but two stories bothered him.

The decision was in accord; there was an exact *lie* in the evidence. So they must even the matter up; the side that had the most wounds and knocks was to have it made up to them by a compensation, and something for pillage must also be allowed; they were then to affix their thumb marks to an agreement to accept the decision and to be good all round, and that part of the affair should be considered as happily ended. As for the robber A-ming they had a case of their own against him, and would be glad of his company a while longer. And since they were going to keep him, and as they knew that would anger the Catholics, they would just hold in durance, as a sort of an off-set, the Baptist school teacher. It would look as though they wanted to balance things all around and show no partiality.

The attitude of the three parties at the time are the main questions. We summarise and repeat a little.

I. *The American Missionaries and their People.*—They contended that this was a case against A-ming, not as a Catholic but as a bandit, for an attack on their chapel. They had abundant evidence at hand, but it was not allowed a hearing. In view of the fact that a supposititious counter charge of exactly the same kind had been foisted in to neutralise the Baptist charge they now demanded that the magistrate institute a most vigorous examination, and ascertain, first of all, "Where A-ming was captured" and "What Li Chin-feng was doing when he was shot." On the determination of these two questions depended a right decision of all the others. They held that to get at the truth would be perfectly easy, *then* and *there*, and that it was indispensable to get at the truth. Of course they objected to a decision which was not a decision of the issues involved, and was therefore no decision at all.

II. *The Chinese Authorities.*—What the Americans did want was what the Chinese resolutely did *not* want. They did not want to face the question, Where was A-ming captured? They were bound not to face it. They did not intend to give the French displeasure. So they said, "We really cannot tell where A-ming was captured. It is impossible to find out"—and that too notwithstanding that first and last there were more than a hundred persons out at that midnight hour. "Do not ask us. We cannot tell. No body can tell. Let us balance the Americans and the Frenchmen one off against the other and let *us* get out of the responsibility."

III. *A-ming's Adherents and the Roman Catholics who backed him up.*—When the magistrate declared that it was impossible to tell where A-ming was captured, and that consequently things would be "evened-up" on that basis they were delighted. They at once lifted up their voices and began to extol the magistrate for his clear mindedness. "Yes, yes." "That is a good decision." "The magistrate is a good magistrate." "We cheerfully accept so wise a decision." "Really it is impossible to tell at which chapel A-ming was captured." "A wise magistrate truly." In this medley of voices sounds were heard that were *French*, and not Chinese. The men who were so quick to praise the magistrate's decision that it was impossible to say where A-ming was captured, gave themselves away as did the woman in Solomon's judgment.

A simile will illustrate the whole case. A man is passing along a lonely road with a bag of dollars over his arm. A thief jumps out and seizes one end of the bag, the owner holds on to the other; a struggle begins. "Help!" cries the owner, "*I am being robbed!*" A policeman appears. Too late to escape him the thief raises a counter cry, "Help, I am being robbed." "Here! Here! Hold!" says the policeman, who takes it on him to act as judge. "You are both pulling at the bag. You both claim it as yours. I do not know which of you is right. My decision is that you divide equally. Sign an agreement, and go your ways in peace." "Not so, Oh policeman," says the owner, "The money is all mine. Why should I be compelled to give half of it to a thief?" The thief cries out, "A wise decision! Oh most clear headed policeman! I accept it cheerfully! Give me my half and let me go." Which of the two is the real owner of the bag?

It is plain the case must go to Peking. Can justice be had there, or will A-ming's audacious lies be accepted and all comparison of evidence be refused outright? Will A-ming the bandit be backed up through thick and thin, because he is a Roman Catholic?

---

"Talk about the questions of the day," says Gladstone, "*there is but one question, that is the Gospel; it can and will correct everything needing correction; my only hope for the world is in bringing the human mind into contact with divine revelation.*" "And I, if I be lifted up, will draw all men unto me."—*Ex.*

Francis of Assisi one day stepped down into the cloisters of his monastery and said to a young monk, "Brother, let us go down to the town to-day to preach." So they went forth, the venerable father and the young man, conversing as they went along the street to the outskirts of the town, returning at length to the gate of the monastery. Then spoke the young monk: "Father, when shall we begin to preach?" "My child," said Francis, "we have been preaching; we were preaching while we walked. Ah, my son, it is no use that we walk anywhere to preach, unless we preach as we walk. We have been seen—looked at; our behavior has been remarked; and so we delivered a morning sermon. We must be Christs to those we would win for Christ."—*From Life of Francis of Assisi.*

## Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China.

### *Medical Schools.*

BY GEO. A. STUART, M.D.

THERE are many points of view from which the giving of a medical education to the Chinese may be advantageously considered as a useful part of missionary work. All Christian endeavor is in the truest sense philanthropic. Jesus Christ was the great and true philanthropist. It has remained for the last few decades of the present century to begin to appreciate the wide range of possibilities in Christian benevolence. Formerly, when the miracles of Christ were considered to be a manifestation of His divine power, and "all for His own glory," rather than a revelation of His love and compassion; and when the orthodox were about ready to cast the Epistle of St. James out of the canon, because it teaches faith from a practical standpoint; there were very few of the institutions that in Christian lands now stand open on every hand for the relief of sorrow and suffering and for the rescue of the degraded and fallen. The Master's example and many injunctions, together with the assurance that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," are taken in a more literal sense than formerly, with the result that suffering is alleviated, destitution is provided for, the "submerged tenth" is being brought out of its misery and filth, the race is being brought nearer together in the bonds of human sympathy and love and nearer to the father-heart of God. To the good results obtained the medical profession has contributed much. Many of the duties to be performed are the peculiar province of the physician, and in accordance with the canons of his profession he has accepted the God-given trust. A duty rests upon him, and he only seeks a method whereby he may be able to afford relief to the greater number. The multiplying of himself by instructing others in this useful art is a tempting method to the man of broad sympathies.

The amount of disease and suffering in China is very great, and the methods of native medical practice tend rather to increase than to lessen it. The rich and poor alike suffer. Ignorance, superstition and filth are as apparent and potent among the wealthy as



among the poor. Diseases are left to the unaided powers of nature, or, what is far worse, are treated by crude and inappropriate methods. Scientific diagnosis and rational treatment are an impossibility even to the most wealthy, for the reason that the knowledge of scientific medicine cannot be said to exist in China at the present time. Our mission hospitals do much to relieve suffering and to spread the knowledge of hygienic and physiologic laws. But it is neither possible nor desirable to confine this work to hospitals. The physician in private practice has opportunities for usefulness not accorded to one in a hospital. Graduates in Western medicine, in whose equipment a thorough knowledge of hygienic methods has been included, located for practice in different parts of the country, if properly imbued with the spirit of the profession, will act as foci of scientific living and will incalculably influence in elevating the people out of their filth and squalor, leading them to live cleaner lives, thus preventing disease and lessening the sum total of human suffering for that district. It is needless for me to say to members of this Association that these are things devoutly to be wished for; for the elevation of this people is the one object of all of our educational work.

In connection with some of our institutions there are industrial schools, in which it is proposed to teach certain classes of our pupils a useful trade, thus enabling them to become skilled artisans, and providing those who otherwise would have no visible means of support with a way of gaining a livelihood for themselves and for those dependent upon them. While it is not usually desirable to appeal to the money-getting side of the Chinese character—for our principal aim should rather be the elevation of his moral, social and spiritual nature—yet secondarily this is an element that may be counted with for good, if directed in the right channels. A number as large as in many trades or other occupations may, in the practice of medicine, find a means of lucrative employment. And if these men are Christians, as most of them should be, if educated in Christian schools, they may become the nucleus of self-support in the church with which they are connected. As having paid first or last for their professional training, as being wholly self-supporting so far as their own needs are concerned, and as contributing of their own earnings to the work of the church, they will give to those about them, and especially to church members, a true conception of the duty of Christian-giving. Much of the good to be derived in this way will depend upon the faithfulness of the pastor in dealing with these men. But if judiciously employed, and faithfully followed up, we are sure that much good may result in this secondary manner from our medical schools.

From a purely evangelistic standpoint we look for large results. Many of these students will be Christians or from Christian families, while others coming under the religious influences of the school will become Christians during their course. Many will receive some sort of recognition from the church as local or lay-preachers, and even as simple members of the church will be encouraged to do more or less direct evangelistic work as opportunity offers. The establishing of a Christian family amidst a surrounding heathenism will be no small factor in spreading Christianity. And when we add the influence and example of a respected and respectable physician we have done that which will greatly tell for purity and righteousness in the community. If such a person makes himself friendly and popular with the other business men along his street, his influence in bringing them into the services of the church will be great. A foreign pastor informed the writer that one such man had wielded a very great influence for good in this way in his city. Here again the securing of these desired results will largely depend on the faithful efforts and friendly counsels of the pastor; but with this care and encouragement such results are possible.

The necessity of having trained assistants in our hospitals and dispensaries, and the demand from some quarters for medical evangelists, make it necessary to have a certain amount of medical teaching going on. And while we are training these we may as well include in our classes others who will expect to engage in business for themselves. Common honesty and sincerity and a fitting appreciation of our responsibility in the matter require us to give these men the best training possible. This means, at the very least, a course the equivalent of that given by the average medical school of the West. We wrong ourselves; we wrong medical science and the medical profession as well as hinder the proper advancement of Western science and learning in this empire; we wrong the student; but above all we wrong those who may hereafter come under his professional care, if we require a course any less thorough than this. But under conditions eminently practicable we can do even better than this. A graded course of four or five years, such as we can give, will bestow upon the student the degree of preparation required for the rational practice of his profession. The single physician teaching in his hospital, with a large medical work on his hands, and possibly with evangelistic and other duties devolving upon him, cannot do this work with any degree of thoroughness. Aside from this the man who has not kept up *closely* with the discoveries made in the elementary sciences within the last few years will scarcely feel able to do justice to the student in teaching these subjects. The investigations of the German

anatomists and the development of the sciences of embryology and morphology have revolutionized the study of anatomy. An eminent teacher in one of the best American schools when speaking of text-books said, "The text-book in which the chapter on the anatomy of the nervous system has not within the last fifteen years been re-written in the light of the best German investigators will certainly give the student most erroneous ideas of the anatomy of these important organs." Then what of physiology? What of chemistry? What of histology, without a knowledge of which pathologic-anatomy is incomprehensible? What of pathologic-anatomy itself, that study of disease processes and the basis of the art of medicine? What of embryology, the foundation of morphology and anatomy? What of bacteriology, the modern science that has driven away many of the mists that obscured the etiology of disease and that promises to do yet more, not only in pathology, but in therapeutics? All of these must be taught by practical laboratory work, and with unimportant exceptions can be taught in China as successfully as elsewhere. But where is the physician who has the time and apparatus for such teaching? It will require not only the collaboration of several men in this work, but also that one or more shall devote themselves largely to teaching the elementary branches and to the direction of the laboratories. It will also require native teachers, demonstrators, and laboratory assistants, and these must be trained for the work. It will also require a place for such teaching—rooms for laboratories and lecture halls. As already indicated there should be a graded course of study of four or five years at least, and such course should require no clinical work for the first two or three years. For many reasons it would be better that the school should not be in the hospital. Students should not be allowed to assist in the wards, operating-room, drug-room or dispensaries until they have completed the elementary text-book and laboratory course. In this way we will prevent many from taking partial courses, besides obviating other evils. There is no legal requirement in regard to the practice of medicine in China at present. Those who may receive appointments in the army or navy will probably be required to have completed some course of study. But the physician to the people at large may know as much or as little as he pleases. The people who employ him will not know the difference, and therefore we should use every means to protect them so far as our students are concerned, by so arranging our courses that the student must complete the preparation necessary to the practice of scientific medicine. At least one of my present class (besides others who did not enter on account of this requirement) is very much disappointed that he cannot at once go into the hospital as a student-helper. I

am sure that this man would remain with me only a short time if it were so that he could see all of the clinical work going on in the wards and dispensaries. He would then go out, advertising himself a foreign-trained doctor and use my name on his sign-board. Students are not altogether to be blamed for this, for they have no true conception of the range of preparation necessary to make a safe and successful practitioner of Western medicine and surgery. After they have been required to devote themselves for a year or two to this elementary work most of them will appreciate the necessity of completing the course. For these and other reasons there is no better plan than to have this elementary instruction given in connection with some scientific school at a distance from the hospital. The students may have the advantage of the school scientific apparatus, and teachers in the study of such branches as chemistry, physics and botany, and the additional laboratories required by the medical school could be utilized with advantage by the scientific school in teaching physiology, hygiene, bacteriology and the like.

After having completed the course and having passed a successful examination the school should issue to the student a certificate (call it a diploma or what you like) to that effect. This should be done in order that a clear distinction may be drawn between those who have completed the course and those who have not. They may be requested, or under certain conditions required, to pass other examinations before an Examining Board for the diploma or degree such Board may be empowered to grant; but this will in no way interfere with the school granting its own certificate, or conferring its degree if authorized to do so.

Much has been written on both sides of the question as to whether scientific instruction, and especially medical teaching, shall be done in the Chinese or the English language. Among those advocating teaching in English, the want of a sufficient terminology in Chinese is urged as a difficulty in the way of using the latter language. While a good scientific nomenclature is necessary, and at the present moment is the thing most to be desired, the difficulties in the way of acquiring it are generally very much overestimated. The language yields itself very readily to scientific uses. There already exist many characters with fixed technical meanings; other descriptive terms may be used, and will soon be understood in their new signification; yet others have so long been in use in scientific books that their specific meaning is already well defined; while other rare or obsolete characters, that by their composition can be made to answer to definite meanings, may be revived for the uses of modern science. Where these are insufficient we have the privilege of making up characters from suitable radicals

and phonetics (as has been done in the case of many of the elements), or we may transliterate foreign terms. In a choice between making up characters and transliteration, the former has in most instances the decided advantage. For in the latter case we either do the former by adding the "mouth" radical to some phonetic to show that it is a transliteration, or we use common phonetics, many of which have important meanings of their own, and thus render the term difficult of comprehension. Of all of the methods of acquiring scientific terms, certainly transliteration is the most cumbersome and unsatisfactory. It is an easy method, but the man of science should be the last to consult his own ease. If we will but devote some time and care to the subject, the acquiring of sufficient and suitable terms presents no great difficulty. The thing most to be desired now is that these terms be fixed by some sort of authority. Undoubtedly the Committees on Nomenclature were appointed to do this thing; and now let them act with the least possible delay, and after they have come to a decision let every teacher and pupil go over his text-books and correct in accordance with the adopted vocabulary. Then let every author and translator lay aside his preferences and use these terms to the exclusion of all others. In this way we shall soon have a settled terminology. It will not be necessary to wait until the Chinese themselves are able to do this work. There are members of this Association who can arrange a better, and therefore a more useful, set of terms than the native scholars will be able to give in the next twenty or thirty years. For the native to be able to settle this question of scientific terminology presupposes a knowledge of the Chinese language above the ordinary, with a special knowledge of the character and its construction; a sufficient knowledge of the English <sup>and</sup> other European languages to be able to thoroughly understand a scientific book when he reads it; a sufficient knowledge of Latin and Greek to understand the derivation of the scientific terms in use in the West; and that he be naturally endowed with the power of linguistic analysis. I am safe in saying that the last named quality will be wanting, as the methods used in native schools do not tend to the development of this faculty. Twice thirty years will be required to produce such men in China, unless a change in the method of study is speedily brought about. What the native will do in the way of terms can probably be surmised from what the Japanese have done in this direction. Speaking from the standpoint of expressiveness a more unsatisfactory nomenclature than that in use by the Japanese does not exist in any language. Yet they use them! Inasmuch as we already have the material for a much better vocabulary our committees may go forward in confidence, knowing that "a rose by

any other name will smell as sweet," and that almost any term will do if given a definite technical significance. Thus will one of the chief difficulties in the way of teaching science in the Chinese language be overcome.

The insuperable obstacle to teaching medicine in English will be the lack of a sufficient knowledge of that language on the part of the student. To acquire it satisfactorily he must have commenced its study in childhood and have pursued his studies at some place where the language is largely spoken, as at Shanghai or Hongkong; and at these places it may be possible to secure a few students who will be able to take their training in English, but in the out-ports and interior this will be impossible. Few families have the financial ability to give their sons such an English education as will be necessary, and of those who have the ability few indeed will have any inclination for it. The English itself fits them for a more lucrative employment than the practice of medicine promises, and positions can be had at once instead of having to devote four or five years' time and much money to a course of special preparation. So we cannot depend upon these uncertain conditions for the education of physicians for the millions of this people. The mountain cannot come to Mahomet; Mahomet must go to the mountain.

The lack of medical literature in Chinese will soon be supplied. As students go out of our schools, if they have been taught to appreciate the need of suitable literature, they will create a demand for it, which the teachers of medicine and medical missionaries will be glad to help in supplying. Dr. Cousland's scheme for starting a medical journal in Chinese is a good one, and should be encouraged by every medical missionary and educator. Students and native physicians should be requested to subscribe for it and contribute to its columns. This will be the beginning of a periodical medical literature for China. Medical works, not necessarily text-books, but such as may be used as works of reference, may be translated, and thus add to the native physician's armamentarium. I am sure there are many medical missionaries who will be glad to do this work, and once the nomenclature is settled it will be a comparatively easy thing to do. Special works on the Practice of Medicine and Surgery, Therapeutics, Physical Diagnosis, Gynecology, Otology, Laryngology, Diseases of the Nervous System, Diseases of the Skin, and the like will be useful, and there cannot be too many of them.

In the line of text-books for our immediate needs in teaching there is certainly much to be desired. Hobson's works, useful in their day, are now out of date and practically useless. Dr. Dudgeon's Anatomy, also somewhat out of date, is an expensive book for the amount of material it contains, and its arrangement



makes it not altogether convenient as a text-book. Whitney's revision of Osgood's Anatomy is fairly good, and with the aid of another work to supply its deficiencies in History and Morphology will serve well as a text-book on descriptive anatomy. The writer is preparing laboratory hand-books on Qualitative Analysis, Physiological and Clinical Chemistry. With the aid of these the existing works on Chemistry, if made uniform in terminology, will do very well. Text-books on Bacteriology and Histology are also in course of preparation. Good works on the following subjects are needed at once, viz., Physiology, Pathology, Therapeutics, Minor Surgery and Obstetrics. If all those engaged in teaching would devote themselves to the translation or preparation of one or more good books, each of these needs would soon be supplied. The tendency in the past has been either to translate short manuals and "Essentials," or to abridge larger works, with the result that few of the books thus produced have been at all satisfactory. The text-book used in the schools of England or America will not be too large for our Chinese students.

---

### Notes and Items.

THE following editorial note from the N. Y. *Independent* shows that some of the thoughtful Christian people of the West are as alive to the real interests of China as they have been in the past. . . . "The Chinese statesman, Li Hung-chang, has been visiting Prince Bismarck. When he asked the ex-Chancellor's advice what he should do for the benefit of the empire, the answer was, Get an army of fifty thousand men, thoroughly disciplined, and then build railroads by which a force can be speedily despatched to any part of the empire. Li Hung-chang will have passed away from earth before those railroads are more than begun. What the empire needs most of all is what Japan needed and was wise enough to do. Let the Chinese government send five thousand of its brightest boys and girls to be educated in Europe and America, and let it at the same time introduce Western education in its own schools. Let this process go on for twenty-five years, and the railroads will come and China will be the strongest instead of the weakest power in the world."

---

Dr. Sheffield in writing of the forthcoming Report of the Triennial Meeting of our Association utters some important words. "The Report, when published, I think will widen the influence of our Association in bringing before the missionary body the many ways

in which education touches all other departments of work, and finally puts it on a broader, more enduring basis. I think there is need of more discussion on this subject, as I observe that the tendency of Missionary Secretaries and Boards is to regard education as something decidedly secondary to other lines of Christian activity. I believe that sound Christian education supplies the conditions for sound and enduring evangelistic work. Without such education men and women will not be produced to enter upon the work prepared by the missionaries and carry it forward without compromise with heathenism."

---

*Military Academy at Nanking.*

The regulations for the new school soon to be opened have been recently circulated and students are being sought. The pamphlet states that the Imperial government has decided to carry on military affairs after the model of Germany, and for this purpose has already engaged German instructors for the army. Now it is decided to open a school after the model of the one at Tientsin, where military tactics, geography, mensuration, drawing, mathematics and other military studies will all be taught in the German language. As this language is difficult to acquire, only clever and promising boys need apply for admission. At present 120 youths will be admitted who are to be between 13 and 20 years of age, and who have already had a good Chinese education. Candidates are to be taken four months on probation and if approved must then give an agreement to remain three years. During the first year each pupil will receive Tls. 2 per mensem, and, if examinations are passed successively will be added one tael each year so that during the last year he will receive Tls. 4. At the completion of the course of study the students are to be sent to Germany for one or two years' further study. On their return to China they are to be placed in charge of a camp of soldiers and after four years may become generals. These are the flattering inducements held out to pupils, and the prefects and magistrates of the province are commanded to search out good pupils so that the full number of required pupils may be obtained. What the results of the new plan may be will be seen some years hence. At present we can but wish it complete success.—*N.-C. Daily News*, September 8th.

---

During the past few years a class of students has been receiving instruction under Prof. H. H. Robinson in the subjects of Chemistry and Physics in an institution attached to the Board of Mines of the Hupei province, under the Viceroy Chang, and more immediately under H. E. Tsai, Taotai, the Director of the Board. This

class has now come to a close and the authorities are in favour of continuing the instruction if a suitable class can be formed.

It is now desired to find out how many Chinese youths can be obtained, having a sufficient knowledge of English, of sufficiently good social standing, who receive a good character from their foreign teacher and are recommended by him as being likely to turn out satisfactory students and useful men hereafter.

If the authorities think the prospects satisfactory, the candidates recommended are to come to Wuchang for an examination and a period of trial.

As regards the inducements to students to join the class:—The most definite inducement is that the course of study is designed to teach the students how to analyse quantitatively and report on various ores, so that they may be fit for employment in connection with various mines. There seems a fair prospect of the mining industry in China being developed in the near future and of there being a demand for a certain number of analysts in connection with the mines. The course will also fit them to analyse metals and other materials, though the largest demand for analysts seems to be in the direction of ores. Another inducement, although not quite so definite as the preceding one, is the value of a knowledge of these two sciences to anyone who is going to hold a position superior to that of a foreman in various manufacturing industries.

As regards payment, the students would live in the institution receiving a monthly pay of 4, 6 or 8 Taels according to their knowledge, abilities, and the way they worked; they would also receive their board.

What is wanted are youths with a good knowledge of English, so that they can understand and benefit by the instruction given and also hereafter be able to find out information for themselves from English works of reference (a most important point for those who intend to gain their money by their scientific attainments); a knowledge of elementary mathematics is also desirable.

---

### In Memoriam.

REV. SIMEON F. WOODIN.

News has just reached us of the sudden and unexpected death on 28th June, at the home of his son, Rev. Herbert P. Woodin, America, Duchess Co., New York, of Rev. S. F. Woodin, of the A. B. C. F. M. Mission at Foochow. He with Mrs. Woodin left for U. S. A. in April, 1895, on account of his ill-health. During his furlough his health had apparently been restored, so that not only Mrs. Woodin and himself

regarded him as a well man, but he was pronounced to be such by his physician, and plans had been laid for the return of himself and Mrs. Woodin to Foochow the coming autumn. So confident were they in their plans that there are goods now on the way out which they were expecting to need on their arrival. On 10th June Mr. and Mrs. Woodin went to Clifton Springs and attended the meeting of the International Missionary Conference. After their return he had a brief attack of malarial fever, and died of heart failure on the 28th of the month.

Mr. Woodin was an able and useful missionary. He was an accurate scholar, graduating at William's College with the second rank in his class. While attending Union Theological Seminary in New York city he engaged in mission work, laboring among some of the rough boys gathered into Sunday schools. It was while in the Seminary that, hearing an address by Dr. C. C. Baldwin on the Missionary Work in China, he decided to give his life to laboring among this people. He and Mrs. Woodin reached Foochow, in company with Dr. and Mrs. Baldwin on their return, in February, 1860.

He acquired a good knowledge of the language and shared in translating the Old Testament into the Foochow Colloquial; Dr. Baldwin and himself doing the major part of the work. The subsequent thorough revision, however, was mainly by Dr. Baldwin and Rev. L. Lloyd, of the C. M. S. Mr. Woodin prepared the "Life of Christ," combining the four Gospels in the Foochow Colloquial, which is now published by the North Fuhkien Religious Tract Society. He also secured the writing by Dr. Sai Sek-ong in Easy Wên-li of the book "Lady Su's Family Instruction," now published by the same Society. This was a prize treatise for Chinese Sunday schools, for which fifty dollars was given by a lady in America. Besides some other tracts Mr. Woodin prepared in the Foochow Colloquial Dr. Nevius' "Instructions for Inquirers." This book has been quite useful.

As a preacher Mr. Woodin was always instructive, and dwelt on spiritual themes. He was kind and sympathetic in his conduct towards the native Christians, was patient in dealing with them and ready to aid them in their times of trouble. He did a good deal of itinerating work, and had the hilly district of Yung-fuh under his special charge for nearly thirty years. He was so modest and reticent in respect to his work that some of his associates have not fully appreciated the amount of his influence there till visiting the district since he left for America. The present writer was much pleased in the spring of 1895 to have a laborer in a field—not a church member—leave his work and run out to greet him when passing along the road, and who appeared quite disappointed at not finding that it was his old friend Mr. Woodin. The ingathering which has begun the present year in the Yung-fuh district is doubtless in a good measure the result of his faithful sowing of the seed in that region.

Mr. Woodin labored also in school work, having had charge of the Boys' Boarding School in Foochow city for a number of years, and having

shared also in the instruction of theological students. For a number of years past he has been quite strenuous in trying to establish self-support in the native church. He was earnest for a time in adopting Dr. Nevius' method of working without having native helpers aided by mission funds. His object was excellent, and some of his associates thought that he pressed the point quite far enough in view of the circumstances of the mission. He was liberal in his views, but strong in his opinions, and persevering and persistent in carrying out his plans. He was faithful to his convictions of duty, remarkable for his self-poise and a kind and noble Christian man. His labor is done, and the good influence of his life will continue for many years to come.

C. HARTWELL.

Foochow, 14th August, 1896.

---

## Correspondence.

### BOOKS FOR NEW BOOK-SHOPS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly allow me to ask for suggestions from those who have opened book-shops in large Chinese cities as to the works most likely to be popular at the commencement of such an enterprise. The range of subjects may be unlimited. Such suggestions, published in the RECORDER would, I have no doubt, be of interest to many.

Yours sincerely,

JOHN STEELE.

Swatow.

---

### THE FUTURE OF "MANDARIN."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In your note on the recent Convention of the United Societies of Christian Endeavour (p. 307) you inadvertently make the following misleading remark in alluding to "the difficulty in the matter of dialect:" "This suggests whether or not it may be well to divide and

have three conventions—one for the South, one for Central and one for North China." Now it has always seemed to the writer that our brethren in Central and North China were laboring under a misapprehension as to the dialects of the south. If the above mentioned convention had met in any city in the Fuhkien province and interpreters had been discarded the language used would have been the mandarin. If such a convention were held by Fuhkien societies only and interpreting disallowed the delegates would doubtless agree to "try" the mandarin. Comparatively few would claim to understand this dialect well, and yet fewer would claim to have a fluent use of it in speaking, but it would come nearer the requirements of the occasion than any one of the three or more leading dialects in the province. In other words, there are more people in Foochow who understand mandarin than there are who understand the Hing-hua, or even the Amoy dialect; there are more people in Hing-hua who understand the mandarin than there are of those who understand either the Amoy or Foochow dialect.

Aside from the fact that a fluent use of the mandarin is considered an accomplishment, the greater facility with which it is acquired as compared with these home dialects renders it highly probable that the introduction of it will be the first reform of the school system in Southern China. First, a knowledge of the mandarin dialect imparted orally and by means of Romanized text books; second, a knowledge of the classics through the medium of Romanized editions (in mandarin); third, the sciences; fourth, one or more foreign languages; and fifth, the Wên-li for, say, one student or *specialist* out of ten. This seems to be prophesied by the signs of the times as the school curriculum of the near future. Never did the people heap so much ridicule upon the "read-book-stupid" as they seem to be doing at present. Scores of anxious parents who are trying to educate their children have told me that they should like to have their children acquire *real* knowledge, "but, when will they get the time with all this shouting over the classics for half a life-time!" This is the question that occupies the thoughts of many among the awakening masses in Southern China. The difference between these dialects is much greater than that between the dialects of North Germany, South Germany and Swiss (German), yet even there all are shut out from the school room and from the public assembly. The high German, or German proper, only may be used in publicly imparting instruction. Mandarin will sooner or later hold the same position in China, and your note, Mr. Editor, simply tells your missionary readers to do their part in *gradually* preparing the way. Our numerous schools afford us special opportunities.

ONE WHO DOES NOT SPEAK MANDARIN.

#### THE APOSTLE PAUL AND THE CIVIL POWER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Apostle Paul was so ideal a missionary both as to personal character, judicious methods, whole-hearted labour and remarkable success, that it is no wonder his name has appeared so frequently and prominently in the discussions on the missionary's proper attitude to the civil power. I am not satisfied, however, that I have anywhere seen his mission policy in regard to the civil power accurately stated.

I consider it of some importance to note that Paul was never, as a missionary, beyond the sweep of Roman law, never away from the control of a Roman judge, never outside the bounds of the Roman Empire. He preached therefore, strictly speaking, in no foreign land. Mission work as conducted in India, Jamaica, Kaffraria and some other parts of Africa give us an analogy to the conditions in which Paul carried on his mission work. The missions in China, Japan and other self-governing non-Christian lands do not give us this analogy. Had he gone to Parthia in the east, to Ethiopia in the south, or the country of the Goths in the north, he would be situated politically as are the missions in China. How he would have acted towards those governments it is not difficult, I think, to infer when we closely examine his actual policy towards his native government.

Paul was frequently threatened with bodily assault and even death. These threats were in the majority of cases made known to him, and he avoided the threatened attacks by fleeing beyond the reach of his persecutors. He did not consider it his duty to remain where he was, after he was forewarned, and demand the local authority to stand



between him and his foes. But not infrequently he was overtaken by his enemies suddenly before he had time to slip away. He writes of having been five times flogged (2 Cor. xi. 24), each time with 39 stripes. He was three times beaten with rods. Of these beatings there is no trace in the Acts of the Apostles, if the beating in Philippi be not one.

At Lystra he was suddenly attacked by a mob, which a few minutes before fell down to worship him. He was stoned and left for dead. His friends, going out to the field to secure his dead body, found him breathing. They took him into town, and as soon as he was able they sent him quietly away out of reach of the mob. Neither he nor his friends endeavoured to punish the malefactors. He was severely beaten and then ignominiously imprisoned in Philippi. This was the work not of a mob, but of the Roman magistrate. This magistrate would have been degraded and otherwise severely punished had Paul accused him. But Paul's revenge was the demand for a private apology, which would guarantee against the recurrence of such action. By the commanding officer in Jerusalem, Paul was ordered to be bound and scourged. He was bound, but asked the officer in charge of the execution of this order whether it was according to law to bind and scourge a Roman citizen unconvicted of any crime. The subordinate officer rushed in trepidation and reported to his superior that Paul was a Roman citizen. The officer ordered him to be at once unbound, and was needlessly alarmed that he would suffer from a formal accusation by Paul. When in Caesarea Paul was virtually handed over by Festus to the Jews to work their will upon him. He appealed for a fair trial to the highest court. On his way to trial he deprecated the idea that he was about to accuse his hostile

countrymen. He was not there as the accuser of anyone. He but demanded a fair trial to meet charges made against him by his enemies. When threatened by mobs of Jews or gentiles or when actually attacked by them Paul made no reference to his special privileges as a Roman citizen. Yet he had, as every subject of Rome had, the right to appeal against unjust treatment as an ordinary subject. This he never did. Thrice he was illegally treated by Roman officials, and on each occasion he appealed to the fact that he was a citizen of Rome. In no single instance was this done to punish ill-treatment already past. In each case it was with the design of preventing trouble in the future. On not a single occasion did Paul accuse his persecutors. Never did he demand punishment for crimes already perpetrated, either in the way of revenge or in order to prevent similar crimes in the future. When missionaries therefore plead the example of Paul as a justification in demanding punishment for any outrage of any kind, they do so not only without a trace of reason, but against the plain teaching of the known history of Paul. The example of Paul condemns any such action on the part of a missionary. To argue that it be or be not the duty of a foreign government to throw its shield over all its subjects in another land, irrespective of mode of life or place of residence, is not within the scope of my design in this paper. I desire merely to free the memory of Paul from the reproach so often made against him of acting to a certain extent at variance with the teachings of his adored Master. If any justification can be attempted of punishment for outrages already inflicted, such justification must be sought elsewhere than in the example of Paul and outside the teachings of the New Testament.

JOHN ROSS.

MISSIONARIES IN RELATION TO OTHER  
FOREIGN RESIDENTS.*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the July issue of the RECORDER the writer of the leading article on "The Relation of the Missionary to other Foreign Residents in the East" treats with such a wonderfully strange classification of mankind, that I cannot refrain from expressing an opposite view of the whole situation. Missionaries and all other foreign residents he classifies as clergymen and laymen. Using the word "laity" in an ecclesiastical sense, as the writer here does, it always means the members of a church in distinction from the clergy who are set apart by ordination to the service of God in the church, and never is it understood to mean the people at large. We do not object to the exercise of great liberality towards the men of the world, but we find nothing that warrants us to apply the term "laymen" to such as are members of no church and do not wish to be considered as church members. And this is really the class that must have called forth Mr. Pott's article—the world as it is arrayed against the church, and not the laity in the church. His premise being wrong it naturally follows that his argument is misleading. Those who really are meant—the men of the world—will feel that they have been ushered into church without their knowing it, and will begin to think that they are not such bad fellows after all. While those who were not intended, but really denominated—the laymen—will feel that they have been misrepresented, and that their best efforts are not appreciated by the missionaries. I have made the observation that laymen in China, that is, those who deserve that name, respect the missionary just as much as the laymen do the clergyman at home. There are not a few foreigners in China

who have united with a neighboring church and bend their influence to the good of the church. These people should be encouraged and not classified with the men at large who delight to think evil of all the good that is done. The premise assumed by Mr. Pott has led him in his observation into another error, namely: "That there is about as great a distinction between the missionary and the non-missionary as there is between the out-door and in-door staff of the Customs' service." That statement may be true in Shanghai, but it is not in the out-ports. It has been my observation that Consuls' and Commissioners' families are far more sociable with missionaries than with men of the out-door staff of the Customs. And again I have observed that they are about as sociable with these poor out-door men as some missionaries are. A missionary who will hobnob and play tennis with the in-door men and Consuls and then quietly slip into the home of the Samaritan out-door man and ask to pray with him deserves to be snubbed by all classes.

And I have made another observation, and that is, that persons who denounce the missionaries as a class can always be put down as upstarts of inferior breeding, would-be infidels. For respectable people of the world—say nothing of Christianity—will always respect decent people, an attribute of the missionaries which has *never* been called in question. They may not seek our company; they may not love us; indeed I think in their hearts they hate us, and we should not expect anything else from them. "If the world hate you, ye know that it hated me before it hated you." It is the unregenerated nature of man brought face to face with the work of Christ in the regenerated which always have been and always will be at enmity with each other. As long as the heart of man is despe-

rately wicked and deceitful above all things, so long will the men of the world hate the true Christian. And there is absolutely no human power or wisdom that can remove this estranged condition. It is the same spirit that manifested itself when the first two brothers were having a talk on spiritual things: "And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him."

The chief objection to the spirit of the whole article is that it obliterates the line between the church and the world, and thus makes every man, the infidel, the drunkard and the whoremonger, laymen in the church of God. That men of the world are ever quick to catch at such liberal treatment is again shown by the enthusiastic manner in which the secular press commented on Mr. Pott's liberality. Why did that press not also take cognizance of Dr. Ashmore's valuable article on "The Origin of the Missionary Troubles"? Ah, because that "bit of exhumed history" lays to their door the very thing for

which the missionary has been blamed. It was telling the truth, and not having been made free by the Truth they do not care to hear it. To be told that they have many just causes for despising the missionaries is taken up with acclamation and praise. Neither the world nor Satan have ever needed any encouragement along that line.

That it is a matter of sincerest regret that so many of our countrymen are living among the heathen more disreputable lives than many of the heathen themselves, no doubt every missionary keenly feels and greatly deprecates; but that the methods to reach such men should be different here in the East than it is at home is to me incomprehensible. Human nature is the same the world over. Men cannot be influenced for good by smoking cigars and drinking wine with them. Nor will they have more respect for the missionary who does so. They will flatter him to his face and make him think he is a fine fellow, while in their hearts they despise him.

KAPPA.

## Our Book Table.

基督譬喻類纂, "*The Parabolic Teaching of Christ*", by Rev. F. L. Hawks-Pott. Mission Press, 30 cents.

Mr. Hawks-Pott has produced a hand-book on the Parables, which is very well fitted to be useful in schools and in junior classes in colleges.

It is founded, as the author tells us in his preface, on Professor Bruce's "*Parabolic Teaching of Christ*." It follows closely Bruce's division of the Parables as "*Theoretic Parables*," "*Parables of Grace*" and "*Parables of Judgment*"—an arrangement which readily lends itself to convenient exposition. Mr. Pott, however, has

wisely refused New Cloth, New Wine added to II, The Good-man and the Thief, the Waiting Servants, the Porter, the Rich Fool added to III, to be too closely bound by it, and has made room within it for several parables which Professor Bruce either omitted or relegated to the subordinate category of "*Parable germs*."

After the general introduction, and this division of the subject, each Parable is taken up in order. References to the Gospels are given with a brief statement of the circumstances in which the Parable was uttered and a summary of its contents. Then follows the ex-

position, which is very short, but clear, and sufficient for school use. A good point in lessons is that for each a verse of Scripture, embodying the idea of the lesson, is prescribed to be learned by heart.

The book is excellent for giving a compendious view of the Parables as a whole. But preachers who wish a fuller treatment of details will still find what they need in the treatise published by Dr. Graves, of Canton, in 1877. The two books may be used together with much advantage.

If one must point out faults, a few may be noted, which could easily be removed in another edition. There is an occasional clumsiness in the Chinese, and phrases are used which are not always the neatest or best. For instance 門弟子 for disciples, and 傳福音書 for Gospel, are needlessly cumbersome. It seems a pity, too, to use 天主 for God, a term which will be acceptable to very few of those who will, we hope, use the book. On the other hand, one must note with hearty approval the careful use of 主 before 耶穌. This reverent practice should always be observed.

The strong point of the book is its clear and methodical arrangement, and it is a useful addition to our still too scanty list of school and college text-books.

*A Peep into a Chinaman's Library*, by James Ware. Presbyterian Mission Press. Price 60 cents.

This brochure is divided into ten chapters under the following captions:—

- I. The Four Books.
- II. The Five Classics.
- III. Books of Moral Instruction.
- IV. Excellent Maxims.
- V. Manuals of Devotion.
- VI. History of Deified Genii.

VII. Chinese Criminal Law.

VIII. Dramatic Works.

IX. Astronomy and Geography.

X. Christian and Scientific Works.

This list presents a formidable array of difficult subjects for any one human being to cope with, and, if thoroughly handled, is fully adapted to elevate the victim to the exalted position of a distinguished grave. But the author being, as we know, a wise as well as a busy man, proposes to take only a rapid survey of this extensive and hazardous field of Chinese literature, and hence entitles his work "A Peep into a Chinaman's Library." The booklet consists of a brief summary of native writings, with admirable quotations from the best Western authorities, such as Legge, Edkins and others. It is well adapted to general use, and will supply the returned missionary with a ready reference for unexpected calls to lecture. The part which deals with modern events will be more interesting to the average reader in the home land. We deplore the use of the word *Chinaman* for *Chinese*, which even the usually accurate writer of the Preface is betrayed into employing. Educated Chinese despise the name as much as the intelligent colored man of the South does the term "nigger." Besides, the term is ungrammatical and inelegant.

Then, too, it carries with it the idea of ridicule.

In his short quotations from "Desultory Notes on Western Customs," written by the traveller Yuan, Mr. Ware demonstrates the fact, unintentionally perhaps, that an Englishman is far more funny, queer and picturesque to a Chinese than a native of the Middle Kingdom ever can be to any subject of Her British Majesty.

SAMUEL I. WOODBRIDGE.

## Editorial Comment.

As we go to press the much prayed for Conference of Christian Workers in Central China is holding its first session in Union Church, Shanghai. Next month we hope to give full particulars of these meetings. With great pleasure and in anticipation of much kindly and spiritual intercourse we welcome Mr. John R. Mott, who has been so helpful to Christian workers all along his notable tour, and also Mr. D. Willard Lyon and the other friends who have arrived from north, west and south.

\* \* \*

A FRIEND, who was privileged to attend the meetings held in North China during August and September, tells us that the first Conference, held in Chefoo, August 23rd to 27th, was attended by ninety-seven foreigners and about two hundred Chinese. Drs. Douthwaite and Parry, Dr. Hartwell, of Tungchow, and others took part. Messrs. Mott and Lyon, however, were the main speakers. In Tientsin an all-day meeting was held, Sunday, September 6th, attended by a hundred or so of English-speaking government students from the medical college, university, etc. This meeting was addressed by Mr. Mott, Bishop Joyce, President Tenney and others.

The Peking Conference was held September 12th to 17th, and was addressed by Dr. Sheffield, Messrs. Lowrie, Ament, Bishop Joyce and others, in addition to Messrs. Mott and Lyon. This Conference was

attended by 104 foreigners and about 600 Chinese, and was a remarkable meeting, alike for foreign and native Christians. "God was very evidently in our midst," added the brother who kindly gave us these facts.

\* \* \*

WE have received a very pleasantly written and interesting "Sketch of Ku-liang Mountains," by Rev. P. W. Pitcher, Amoy. Kuliang is about four hours by chair from Foochow, some 2400 feet high, and where there are already forty or more houses for sanitariums built by missionaries and foreign merchants. In the summer of 1895 we are told that 130 missionaries, including children, met, and by the different series of meetings received such an uplift as made them all decidedly stronger and better fitted in every way for their blessed calling. In a private note from Mr. Pitcher he informs us that "land is very cheap. You can now obtain a twenty-five years lease for \$60.00 with option of renewal at \$3.00 per year. A house can be built for \$600.00."

\* \* \*

THOSE who have been at Ku-ling, near Kiukiang, also speak in very high terms of the advantages of a summer rest in those high altitudes, some 4000 feet. All the lots have been bought up and many more been asked for. Probably in a few summers this will also become a place of spiritual conference as well as rest and recreation, where spirit and

body shall both be refreshed for the toils and trials of every-day life throughout the rest of the year. We have no doubt that valuable lives are often saved by timely resort to those sanitariums, and the sphere of usefulness of others greatly prolonged.

\* \* \*

FOR those of our isolated brethren and sisters in the interior to whom summerchanges are a comparatively rare experience we have a heartfelt sympathy, and would pass on, for their benefit, a suggestion which, if acted on would, by keeping them in touch with similarly isolated and sweltering, but warm-hearted co-workers, divert their minds from the depressing effects of an unrelieved summer. We have had the privilege of seeing a little mission newspaper, printed apparently on a mimeograph, and giving items of news which must be cheering and inspiring to co-workers in neighboring or distant stations. Such an undertaking, with the facilities the mimeograph affords, entails little time and expense. That the outlay is inconsiderable may be gathered from the fact that the paper before us is issued "subscription free (50 per cent off for missionaries)!" The notice to the readers also says: "If it (the paper) comes to your address every week, be thankful. If you find it dry, be thankful it doesn't come oftener."

\* \* \*

WE have learnt with much satisfaction that the Easy Wên-li Company of Revisers have recently held a most harmonious and satisfactory conference in Hongkong, and have

passed the Gospels of Sts. Matthew and Mark. We understand that a small tentative edition of these Gospels will be published shortly.

\* \* \*

MANY of our readers will have been interested in the tour of His Excellency Li Hung-chang, and from the frequent telegrams and full notices in papers published here and at home noted with amusement his interviewing of interviewers, and with surprise the royal and effusive reception given him in some of the continental centres. The latter is all the more remarkable, "for here," as was pointed out by Professor Douglas, "we have the representative of a conquered empire, whose armies suffered defeat on every occasion when they met the enemy, and whose government was compelled to purchase peace by ceding territory and by paying a heavy indemnity, treated with exaggerated respect and deference; while the distinguished officer who represents the victors in the strife is left in the comparative shade."

\* \* \*

LI HUNG-CHANG is astute enough to put down much of the effusiveness at its true value, being able to distinguish the tones of true courtesy and consideration, and the extravagant protestations of those who have axes to grind. In the meantime we join heartily in the good wishes expressed in the closing sentences of the address from the missionary societies in Great Britain, to His Excellency:—

" . . . We venture to look with confidence to the great statesmen of China, among whom your Excellency has so long held a position



of conspicuous influence, to give increasing effect to the gracious proclamations of the Imperial Ruler of the Middle Kingdom, so that a real safety and freedom may be enjoyed by all who are pursuing the peaceful and beneficent calling of the Christian missionary. We trust that the long journey which your Excellency has taken to visit Europe may be completed in perfect safety, and that you will return to your

home in the best of health, and be spared to continue to render those distinguished services to your Emperor and your country which have made your name illustrious throughout the world. Praying ever for the peace, prosperity, and progress of the great empire you represent, and believing that these best blessings are intimately associated with the progress of the Christian religion — We have, etc."

---

## Missionary News.

The British and Foreign Bible Society are the first, so far as we know, to issue calendars for 1897. The prices are 70 cents per 100, \$6.00 per 1000.

Rev. D. S. Murray writes Sept. 12th:—I have settled in a new station, a hsien city 100 miles south of Tientsin, called Yen-shan, where I have now fourteen out-stations and a work of great promise. No missionary has been settled here before, although the place has been frequently visited from Tientsin.

The new sanatorium of Pei-tai-ho is proving of great benefit to the missionary dwellers on the hot and dusty plains of Chihli. Sixteen houses have been built this year, and more will be put up next season.

It is a delightful situation, with clear sea on one side and ranges of mountains on the Mongolian border on the other side, beautiful beaches for bathing, and walks towards the hills, strewn with a rich profusion of wild flowers.

Rev. D. W. Lyon writes us of the Conference of Christian workers in

Chefoo, held during the last of August as follows:—

There were 99 foreigners who attended, of whom 77 were missionaries, 7 students, 15 other Christian workers, etc. These 77 missionaries came from 20 stations in China, and 1 in India. They represented 13 missionary societies. Of the missionaries, 52 were from Shantung and 25 were from other provinces, coming from as far north as Newchwang, as far south as Hai-nan, and as far west as Hankow.

There were 200 Chinese who regularly attended the native sessions. Of these, 18 were preachers, 33 teachers, 42 students, 107 other Christian workers, etc.

One hundred and thirty-seven delegates of the Conference decided to observe the Morning Watch.

The spiritual blessings which many testified to at the closing session were deep and full. The Holy Spirit was present throughout the entire conference in power.

Will you not pray often and earnestly for the other conferences yet to be held?

THE U. S. C. E. OF CHINA.

*Notice.*

The Publication Committee of the United Society of Christian Endeavour in China has appointed the Revs. Dr. Faber and Y. K. Yen to revise the Chinese text of the Society's Pledge, Rules and By-Laws. Members who have suggestions to make as regards terms, phraseology, forms, etc., will please communicate with either of the above, care of the Presbyterian Press.

Shanghai, Sept., 1896.

AN EXPRESSION OF SYMPATHY BY THE  
KU-LIANG CONVENTION UPON  
THE DEATH OF REV. S. F. WOODIN,  
OF THE AMERICAN BOARD  
MISSION, FOOCOW, CHINA.

The missionaries assembled at the Ku-liang Convention having heard with profound sorrow of the sudden death of Rev. S. F. Woodin in Amenia, N. Y., June 28th, desire to express their high regard for his sterling Christian character, their great appreciation of his long, arduous and consecrated missionary service; and to extend to the bereaved family and sorrowing friends their deep sympathy in this sad affliction and commend them to the loving consolation and tender care of our Lord and Savior, to whom our brother has gone to receive the blessed encomium, "Well done good and faithful servant, enter thou into the joy of thy Lord."

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4.

Committee { J. H. WORLEY.  
CHAS. SHAW, C. M. S.  
H. T. WHITNEY.

Kuliang, Aug. 14th, 1896

The following will be of interest to our readers:—

Oakland, Cal., August 6.

The students at the State University are taking a lively interest in the Chinese courses just announced at the State University by Professor Fryer, who recently returned to fill the chair of Oriental languages. There is some speculation as to how many young men in California there are desirous of taking up the study of the Chinese language.

Professor Fryer will endeavor to arrange the Chinese courses so as to enable an intelligent student to acquire sufficient command of the language in the four years' course as will enable him to go to China prepared to enter the Consular or Customs' service.

There has not been a rush of freshmen as yet to join the Chinese class. Professor Fryer intends to make his courses popular with the students. After the first six months he is satisfied that he will have a large following. The classes will not be confined to students. There is a special course that may be taken up by outsiders. Professor Fryer to-day announced his courses as follows:—

First Course.—The spoken language of China,—the mandarin or court dialect. This is spoken with more or less mixture of patois by all educated people throughout the empire, and is the native tongue of all the inhabitants of all the northern and central provinces. For official purposes the variety spoken at Pekin is considered the standard. The mandarin has a literature of its own and involves a study of a large portion of the characters in ordinary use. The Cantonese dialect. This is spoken in the two provinces, Kuangtung and Kuanghsi, and is the native tongue of almost all of the Chinese of America,

Australia and other lands. It has no recognized literature of its own, but involves a study of a large portion of the Chinese characters of ordinary use.

Second Course.—The written language of China. Current literature, correspondence, newspaper articles, including official documents, etc. Three hours per week at least will be required for this course.

Third Course.—The religious phi-

losophies and history of China. This course is independent of the other courses, and does not require the study of the language. At least one hour per week will be required for this course.

Dr. Fryer says that the young man who takes a full course with him will be able to stand off all ordinary Chinese when it comes to speaking and writing correctly their own language.

## Diary of Events in the Far East.

August, 1896.

31st.—Great earthquake on the evening of the 31st ult. in the north-east provinces, the town of Rokugo having been entirely destroyed and others severely damaged, and many lives lost. Extensive damage was done in the southern parts of Japan by a typhoon on the same day.

September, 1896.

1st.—Outbreak of rebellion in the Philippines. From the little news that has leaked out it seems that the rising is against the government and the religious orders. From the reinforcements being sent out by the Madrid government the position is evidently critical.

2nd.—Mass meeting of native Christians of Seoul in honour of the king of Korea's birthday.

4th.—Opening of the annual meetings in Shanghai of the Southern Presbyterian Mission. Encouraging reports received from the various stations.

—The *Wah Tse Yat Po* received a telegram from Canton this morning stating that a serious conflagration occurred in Canton last night. The fire broke out about eight o'clock in the

Tong-pu-lan, the western suburb, and raged with great fury until about midnight. Over two hundred houses were destroyed. The cause of fire is unknown. This part of the city is occupied chiefly by the *Yoshiwari*.—*China Mail*.

11th.—H. E. Li Hung-chang anxiously enquired in Canada about the proposal which has been mooted to increase the poll-tax on Chinese from fifty to five hundred dollars.

15th.—H. E. Li Hung-chang has sailed from Vancouver for China.

24th.—Opening session of the Central China Presbyterian Mission Annual Meetings in Shanghai.

30th.—Opening meeting of Central China Conference of Christian Workers. (See Editorial Comment).

A new Chief Bureau for Mining has been recently established at Chang-sha, the provincial capital of Hunan, which has for its object the opening of mines in Hunan with foreign plant. Connected with this Bureau will be the office of the commercial branch of the Telegraph Administration, while the government line office will be, for convenience sake, situated next door to the Governor's *yamen*.

## Missionary Journal.

### BIRTHS.

At Sheo-yang, Shan-si province, on August 5th, the wife of W. S. JOHNSTON, of a son.

At Chefoo, on the 10th Sept., the wife of ALEX. KENMURE, Agent for Korea British and Foreign Bible Society, of a son.

### MARRIAGES.

At the Twin Pagodas, Soochow, on June 30th, in the presence of the Hon. T. R. Jernigan, Consul-General for the United States, by Rev. R. E. McAlpine, of Kobe, Japan, assisted by Rev. J. W. Davis, D.D., PAULINE McALPINE, eldest daughter of Rev. Dr. H. C. DuBose and the Rev. LACY L. LITTLE, of the Southern Presbyterian Mission, Kiang-yin.

At the Cathedral, Shanghai, on 11th September, 1896, by Rev. Mr. Walshe, Rev. W. N. FERGUSON, Sub-agent of the British and Foreign Bible Society, Shanghai, to Miss SADIE DUNCAN, daughter of William Duncan, Esq., of Flora, Ontario.

At the Cathedral, Shanghai, on 12th September, Mr. B. McOWAN, to Miss E. MITCHELL, both of C. I. M.

### DEATHS.

At Kariuzawa, Japan, Aug. 27th, of inflammatory diarrhoea and meningitis, CHARLES GORDON, infant son of E. F. and A. M. Tatum.

At Nankin, on the 25th September, 1896, after a few days' illness, Mrs. KATE R., relict of Rev. E. P. Hearnden.

### ARRIVALS.

At Shanghai, 10th Sept., Miss E. MITCHELL, from Palestine, for C. I. M.

At Shanghai, 12th Sept., Misses M. KING and JANE DAVIS, from North America, for C. I. Mission; Rev. C. GOODRICH, wife and three children (returned), Rev. H. KINGMAN, wife and two children (returned), Miss GRACE NEWMAN (returned), Dr. A. L. SHAPLEIGH and wife, Miss L. M. HARTWELL (returned), all of American Board; Miss L. W. DOUW (returned), I. M. Alliance; Miss MCCOY (returned), Miss EMMA MITCHELL (returned), Miss SCHOCKLEY, Rev. W. P. McKEY and wife, all of M. E. Mission; and Mr. EDWARD EVANS, of Shanghai (returned).

At Shanghai, 28th September, Mr. and Mrs. J. F. BROUMTON (returned), Mr. and Mrs. T. D. BEGG and child (returned) and Mrs. GRACIE and two children (returned), from England, for C. I. M.

At Shanghai, 29th September, Miss A. L. HOWE and Rev. H. G. C. HALLOCK, for American Presbyterian Mission.

### DEPARTURE.

FROM Yokohama, Japan, on September 11th, for Boston, U. S. A., Rev. E. F. and A. M. TATUM and one child.

